THE
Young East

Buddhism and Japanese Culture

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THE YOUNG EAST

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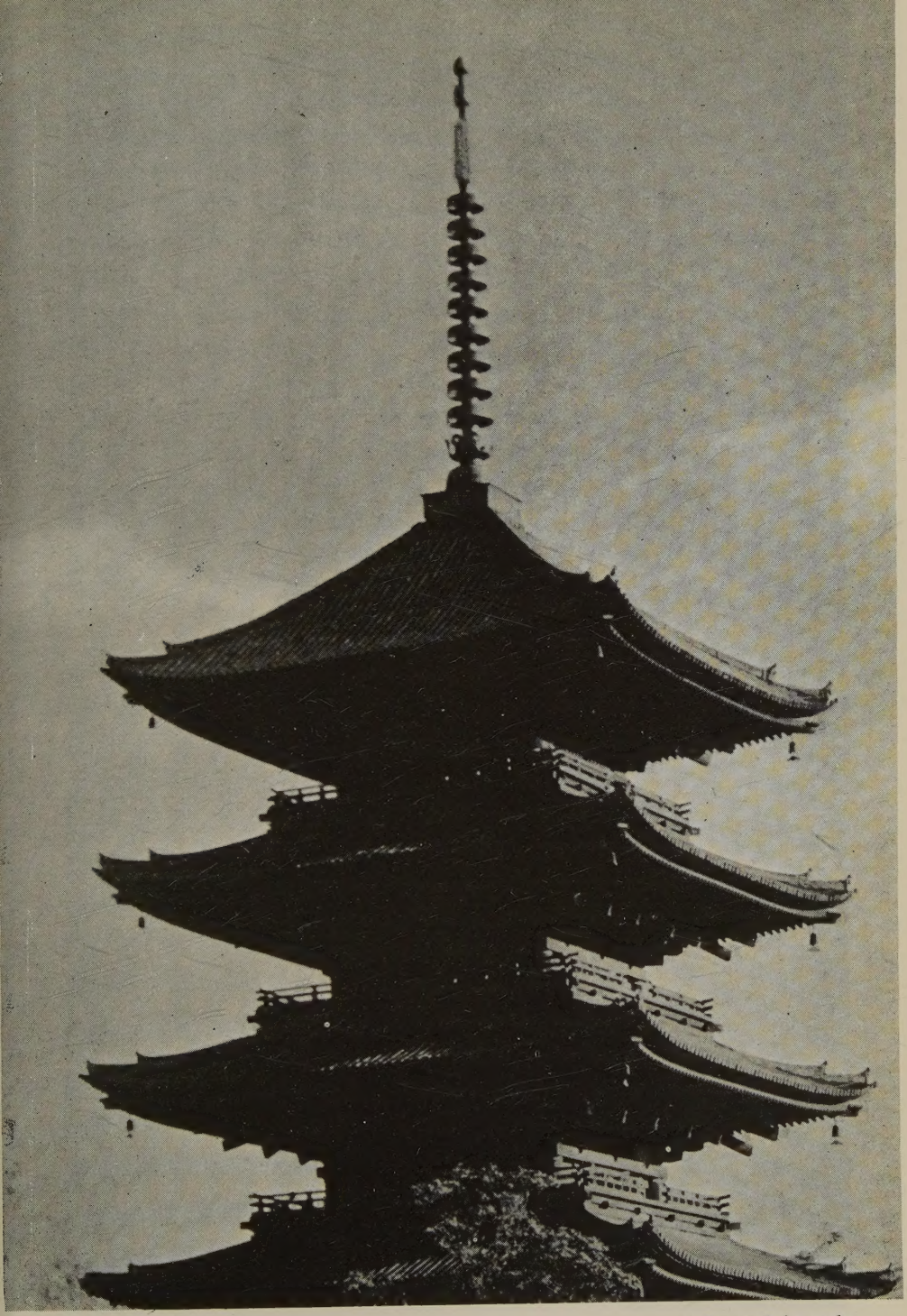


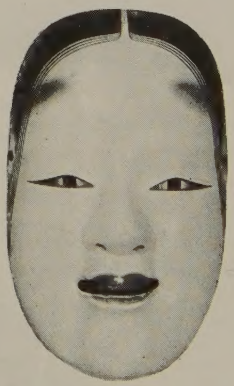
A five-storied pagoda

Tea ceremony

Tea-things

A scene from a Noh theatre

Noh mask
of a femal
demon (Hannya)



Noh mask
of a lady
(Koomote)

The New Japanism and the Buddhist View on Nationality

By Junjiro Takakusu

THE Japanese Spirit has already been discussed in many quarters for a long time. And the problem of clarifying our national structure has already been thoroughly studied. It seems that the period of the translated education is fast passing away. Japan must adopt a basic principle for the purpose of directing educational policy and all other activities. What, then, should be the New Japanism of the coming age? The New Japan that people are now discussing may be a more idealized Japan or the Japan of the "good old days." At any rate what we aspire for must be an ever progressing and ever renewing Japan.

While many people are discussing the Japanese spirit on the basis of the examples in mythology and historical facts, I have repeatedly insisted that the Japanese Spirit should be presented as what it ought to be rather than what it has been.

First, the Japanese Spirit should possess universality. It should not contain the exclusive attitude which is fit only for a small portion of our people. Again it should not harbour the tendency which makes the mind of people narrower and narrower.

Second, the Japanese Spirit should possess the characteristics of continuance. Although it is impossible to make it eternally unchanging, at least it should not be a product of a temporary excitement to vanish after a short while.

Third, the Japanese Spirit should have thoroughness. It should

be the Japanese Spirit to be thoroughgoing in both contemplation and in practice without leaving anything half baked.

Fourth, the Japanese Spirit should appear with the spirit of self-sacrifice. Since egoism and individualism are undesirable in our national life, it must possess the spirit of self-sacrifice or self-lessness.

Fifth, the Japanese Spirit should possess the characteristics of patience. In the realm of mind it appears as the spirit of persistence and fortitude, and in the realm of things it appears as endurability. This corresponds to the Buddhist teachings of patience and submission. In affairs of the state it is manifested in the preservations of national treasures such as architectures, fine arts, historical relics, and natural monuments as well as in maintenance of customs.

Sixth, the Japanese Spirit should contain the nature of superiority. This may appear at first as the sense of superiority which we see in a boy who loves to consider himself the captain of his gang. And yet from this sense of superiority there derives the great embracing power which will not show enmity to any other people in the world. By this embracing power, knowledge and culture of all sorts can be absorbed. This embracing power is by no means blind. It shows its power of discretion when necessary, choosing and adopting the more desirable knowledges. Once adopted they are thoroughly digested. And when fully digested, they are employed in advancement which may produce a result far more advanced than what was seen on the original soil. Thus, after exercising embracing power, selective power, digestive power and propelling power, the sense of sureriority proves itself really to be a nature of superiority.

The above are what I have once declared as the most important characteristics which should be emphasized for the purpose of uplifting the Japanese Spirit. If these ideals can be realized, then there will be the new Imperial Japan which is our hope. The universality which is manifested in the Japanese Spirit prevents friction of national ideas and disruption of culture. Its continuance strengthens the consciousness of blood-relationship of all the nation. The

thoroughness will not allow prevalence of the translated education, translated logic and translated ideas. The spirit of self-sacrifice will not allow individualistic and self-centered calculations. In forming the New Japan and the New Japanism, the nature of superiority will not admit any dictatorial government which is not based upon the true totalism.

1. The New Japanese Spirit must be inclusive of the old. The New Japan must stand upon its history of 2600 years. It is impossible to explain the contents of the Japanese Spirit; it is just as difficult as to explain the contents of our conscience. Rather, it is a thing which should not be explained.

What we are thinking of as the contents of the Japanese Spirit are mostly the forms of expression of the spirit. We have inherited many forms of expression of the Japanese Spirit which we shall call the fruits of the spirit. Then there must be roots to the fruits. Also there must be the soil on which the tree grows. When we examine the fruits, the roots and the soil, we can probably cover the whole feature of the Japanese Spirit. Let me now explain these points.

The old Japanese Spirit is one which has been handed down to us from old as historical fact as well as eternal ideal equipped with its fruits, roots and soil. What is then the soil of the Japanese spirit? It is no other than the sacred message of the Imperial Ancestress which declared that the Land of Eternally Rich Harvest in the Reed Plain (Ashihara no Chiiho Aki no Mizuho no Kuni) was the Land where the line of her Imperial family should reign, and that the fortunes of the throne would be eternal with the heaven and the earth. We can discover the original ideals on land, Imperial lineage, the national structure and the Imperial blessings, or conviction, on the eternal prosperity of the Empire.

In this Imperial message the word "shirasu" meaning to reign over is used, distinguishing it from the word "ushiwaku" which means to rule by power. The difference in the meaning of the two

words is clearly seen in another Imperial message given to Izumo :— The central country of Toyo-ashiwara which you rule (ushiwaku) is the place where the Imperial family should reign (shirasu)." Ruling means governing by force, but reigning means to govern with virtue.

Therefore the Imperial message may be termed an "exposition" of the ideals on national structure—one sovereign with million subjects, or in other words, the message was declaration of the power of sovereignty. The word "exposition" means declaration with conviction. This Imperial message was given as a pointer to make ourselves conscious of our own blood relationship. Against this background our Culture of the Blood developed.

In this development what were the kinds of form used for the expression of the Japanese Spirit? Hitherto four spirits have been considered as the spirits of gods and men, but they are in reality not the sprits themselves but the forms of expression of the Japanese Spirit. That is to say, ara-mitama (strong spirit) is an expression of bravery. Nigimitama (quiet spirit) is an expression of benevolence, sakimitama (active spirit) is an expression of intelligence which is the origin of economical activities, and the last one, kushimitama (mysterious spirit) is an expression of wisdom which is the origin of personal idealism.

These four spirits are mentioned in our history from time to time, yet for some reason rather little studies have been made of them. This negligence may chiefly be due to the divergent interpretations. But these four are very important as being the tangible forms of the expression of the Japanese Spirit. Since of old the commentators have had a great difficulty in handling the kushi-mitama.

The difficulty is due to their ignorance of the distinction between *a prioki* knowledge and *a posteriori* knowledge which are taught in Buddhism. It may also be due to their ignorance of its mysterious power which supports from behind the three other spirits that were mentioned above. When the ara-mitama comes to a deadlock in war time, the kushi-mitama appears as divine aid. When

the nigi-mitama becomes dull in time of peace, the kushi-mitama appears as voices of awakening. When the saki-mitama comes to an economical standstill, the kushi-mitama opens up a new route to pass. When we are struggling for a solution of some mathematical problem, we sometimes get a solution in our dream. When we have difficulties in polishing our poems, we sometimes find the choice words in our dream. The function of subconsciousness, activity of intuition, creative power, flash of idea and thought, power of invention and discovery, capacity of management and enterprize, and power of meditation and reasoning—these are mostly due to the power of the kushi-mitama.

These are often called the four spirits. However, it is clear by judging the four kinds of activities that they are not spirits, but they are forms of expression of the one Japanese Spirit. There is another point to be discussed; that is concerning the root of the expressions of the Japanese Spirit. About this point, though clear as it is, I have to add a few words for the sake of clarification.

Unquestionably the three sacred treasures which the Imperial Ancestress handed to her grandson must be the roots, or basis, of the expressions of the Japanese Spirit. It has been recognized from old that the choice of those three treasures was not accidental. Because there can be no activity of man or god which is not to be gauged by the virtues symbolized by the three treasures.

When there is a requirement of letters, as in the case of Confucianism, we are bound by letters; and when there is a requirement of actions; as in the case of Buddhism, we are bound by them. The fact that the three elements of personal activities were expressed without such bindings or requirements is a matter of deep significance to us.

Most of the old commentaries on Japanese history give the interpretation that the mirror, the jewels and the sword express the human activities of intellect, benevolence and courage. The same interpretations are given by the Jinnō-shōtōki (A History of the True

Imperial Lineage by Kitabatake Chikafusa) and the Taiheiki (a great historical narrative of the 14th Century) and by Kumazawa Banzan and Rai Sanyō, the two great scholars of the 19th Century. The bright and transparent mirror expresses intellect. This intellect includes not only knowledge but also intelligence. The jewels, symbolizing gentleness, expresses benevolence. The sword, needless to say, expresses courage. Intellect, benevolence and courage, though they are listed separately, are really three sides of the one core, which may be called wisdom. When the wisdom appears in time of peace it becomes benevolence, and when it appears in time of war it becomes courage. However, this is a mere statement of the principle; even in time of war benevolence is needed and in time of peace courage is necessary. In short, the three virtues can be reduced to one virtue of wisdom. Benevolence without intellect is blind benevolence. Courage without intellect is barbarism and violence.

Concerning the mirror which is the symbol of intellect, the second Imperial message was given, saying, "Look at the mirror as you look at myself." According to another version the message was "The mirror is my soul, you shall revere it as you do myself." Indeed the central idea of our ancestor worship comes from this Imperial message.

The three virtues of intellect, benevolence and courage are teachings of Confucianism. In the Analects of Confucius, a man of intellect, a man of benevolence and a man of courage are grouped together. But in the Doctrine of the Mean there are written only intellect, benevolence and courage. In the old Shang-shu (Book of History) they are not yet treated as virtues. Intellect is considered as honesty, benevolence is considered as mildness, and courage as stoutness. It seems that in China in the beginning the three words did not bear definite meaning. In Buddhism, however, they teach that there are three important principles, namely, chitoku (intellectual virtue), ontoku (virtue of benevolence) and dantoku (virtue of decision). The last is called dantoku since it implies not only courage

in external relations but also moral courage to cut off unholy desires in the inner relations. At any rate we must note that Confucianism, Buddhism as well as Japanism put the same emphasis upon the three principles.

For the purpose of expressing our ideas, first we resort to things ; the three sacred treasures are the examples. Second, we resort to acts ; the three virtues of Buddhism are the examples. Third, we resort to words ; the Shang-shu is the example. Fourth, we resort to letters ; the three virtues of the Doctrine of the Mean are the examples of this practice. Among these, the wisest method is the one which expresses by things. The things are changeless through centuries, and yet their meanings become deeper as the time advances. This seemingly inferior mode of expression is found to be most versatile in taking the choice words as time and occasion requires.

Intellect, benevolence and courage sound very pertinent when they are recited in a group. But when we speak about intellect alone in the modern sense, we find that its meaning is limited and that intellect is not necessarily a virtue. The word benevolence too may be suitable for the relation of the ruler to the ruled, but it does not include the affectionate relation of the lower to the higher. Unless the three virtues are accomplished together, a real activity of a man cannot be expected. But in China the Ōdō (the Way of the King) is defined as practising benevolence with virtue. In Japan, on the other hand, Kōdō (the way of the Sovereign Supreme) is to rule the subjects with the three virtues which are symbolized by the three treasures. Accordingly the way of the subjects is to respond to it with the spirit of threefold services : viz, intellectual service, service of the benevolence, and service of the courage.

After all, the Japanese Spirit has grown up on the soil of the imperial message, has manifested its forms of activities in the four spirits, and has had its roots firmly in the spirits of the sacred treasures. It is the age-old inheritance of ours, the common ideal of all the

Japanese with the background of over 2600 years, ever living in the hearts of the people.

2. The New Japanese Spirit must be conscious of the Culture of the Blood. It should have the full capacity to know the power which is possible to realize in the Culture of the Blood. Unless it is conscious of the Culture of the Blood, the state is a weak existence. There is a race which is conscious of its own blood, and yet devoid of its own land and ruler. The Jew is an example, and the Parsee in India is another. The Parsee has not yet thrived enough to become a menace in India. But the Jews, scattering all over the world, hold prominent positions everywhere economically and intellectually. There are several nations which have their own lands and the consciousness of the Culture of the Blood. German people is an example.

Nothing is more powerful than the Culture of the Blood. People who lose the consciousness of the blood, do not perceive its strength. But when they become aware of it, as the Germans do, they know that it cannot tolerate the culture of other blood that exists in their country. Then they are forced to drive out of the country the culture of other blood, although they know that there are many disadvantages consequent to such a violence, because otherwise they themselves will meet the sad fate of being driven out. Thus they forfeited thousands of Jews of their property and drove them out of their country.

The Imperial Japan has its own land, state structure and people who are conscious of the Culture of the Blood. What then is the difference between Japan and Germany? How does the Imperial Japanese of the Far East differ from the Germans whose activities center around the idea of the fatherland, and who, spreading their influence in four directions, once despised the Roman civilization and now stands as a threat to their neighbours? The Germans are a powerful and active race bound together by the consciousness of the blood relationship as the Japanese are. But the difference between

the Japanese and the Germans is that although both are conscious of their own blood, the Japanese have a distinct ideal, whereas the Germans do not.

The first and second message of our Imperial ancestress became the basis of the consciousness of our blood relationship which no one can ever forget. The same motive was emphasized by the Imperial message given at the laying of the foundation of the Empire by Emperor Jimmu which actualized the great ideals of the ancestors. And again the messages of the succeeding Emperors repeated and strengthened the ideal of the Culture of the Blood.

By the consciousness of the blood I do not mean to say that every one of us Japanese is of the same blood. There were different races among the prehistoric people. At the time of the coming of our Yamato race, the Tunguse had already settled in Kyūshū and was called the Tsukushi people. This people became separated into two, namely the Hayato of Satsuma and the Kumaso of Kumamoto. The Izumo occupied the middle west (Chūgoku) and the Ainu lived every-where. At the time of the expedition of the Emperor Jimmu there were the Tobe, the Yasotakeru and the Tsuchigumo although they were not of separate races. These were all conquered since they did not submit to the Imperial rule.

Heterogeneous as they were, as soon as they became obedient to the Imperial rule, they were allowed the same positions and powers which they enjoyed before, and were treated as the members of the same family. By the virtue and grace of the ruler, they came to possess the sentiment that they were of the same family. Moreover, associations and intermarriages among themselves gradually made the sentiment into actuality. This fact is entirely different from the case of the Aryans of India who compelled servitude of the aborigines whom they conquered. This is the case of the rule by virtue. It is needless to say that the virtuous rule of the succeeding line of Emperors has maintained the culture of the Japanese blood down to this day. And I must repeat that the wonder of the whole

is rooted in the greatness of the original ideals of the Imperial Ancestress.

The ideal of our Imperial founder is so great that even after 2600 years of our best efforts we have not fully realized its goal. That which is built upon this ideal is the Culture of the Blood of Japan.

Japan's Culture of the Blood centers around the Imperial rule; it is the culture of unity in religion and politics, of the organization of the same blood. The great Culture of the Blood will by and by create the culture of great wisdom.

3. The New Japanism must be based upon the totalistic principle which is not only the foundation of the Imperial Japan but which seems to be becoming the controlling idea in many countries of the world. A perfect totalism must be such from its birth, and must carry itself whole through prosperity and distress forever. The Imperial Japan has maintained up to this day the totalism of this kind. There were of course some traitors to this ideal.

Soga Umako plotted a treason for the sake of the power of his family. The clans of Genji and Heike fought against each other to gain power. The Hōjō family caused trouble to the Imperial court despite their being vassals to the Emperor. The Ashikaga family plotted severance in the Imperial family. The Tokugawa Shogunate held the confidence of the people for three hundred years with the authority which, despite its outward similarity, far excelled the totalistic governments of the West, and was worthy to be respected as a finest example of leadership. And yet we put it away as a detriment to a real totalism and restored the Imperial reign. Why then is there any necessity to import the totalism of the Western form?

It is possible to conceive of two kinds of society; one a society of natural growth and the other a society artificially planned. The former is the society which has taken its shape out of the common desire of all the people to satisfy their instinct of co-existence. It may be seen in a very primitive society, or in more complete form

among the bees and ants and other insects which have beautiful totalistic societies of their own. However, in human society it is very usual to see the latter form of society in which a king or some favoured men form a government and force a rule upon the people.

In the Middle Ages in Europe there were two authorities over the people : one the religious potentate, the Pope, and the other the temporal authority, the kings. The two authorities were in competition for influence, and consequently the people were often made the pawns of the conflict. Later they tried the single rule of the kings. But again, as their rule was by authority, or in other words, the interests of the people and that of the government were considered to be opposed to each other, this system failed to insure the happiness of the people. In the reaction against the excessive authority of the kings, the democracy arose. This democracy, if it truly represents the people's interests, would be a true approach to the ideal society. However, when the common people seizes the power of the government to enforce a new authority in place of the old, or when the political parties are formed to make rivalries in the government, each for the extention of its own powers, then the democracy is no better than the autocracy in promoting the happiness of the people.

Of all the institutions in the world the family is the most natural one. All the members of the family has a common interest—it does not make any difference which of the members of the family earns the living of the whole. It is a perfect totalistic institution. The family system is so natural to human nature that it requires no theory or philosophy for its justification while an artificially planned social system requires all the ingenuity of philosophers for convincing its justification to its subjects.

The Japanese nation is considered to be a magnified family with the sovereign the common "father" of all. He represents the interest of the people, and the people serve him as children serve their father. This ideal of the Japanese nationality was announced

in the first Imperial message, and has ever been the guiding principle of the Japanese. Such an idea as the current " people's front " has no place in our social system.

Any nation of the world which are now feeling the need of totalistic principle in society must look to Japan for an ideal example.

4. The New Japanism must be one which is not apart from the totalism of Buddhism. For the totalism of Buddhism is a thoroughgoing, perfect principle. It is clear that since our Japan is the *ipso facto* totalism, there is no need to import into Japan the anomalous autocratic systems of the West as they are. Many people agree with this view. But some of them, although objecting to the importation of the autocratic systems, admit the advisability of importing the principle of totalism. If such a principle is needed, there is a perfect one in Buddhism—the theory of Hokkai-engi of the Kegon Sūtra (Avataṁsaka Sūtra).

" Hokkai " means the world governed by principles, and is theoretically identical with the universe or the natural world. " Engi " means mutual relationship. The universe and its things have mutual relationship and nothing is allowed to exist independently of others. In other words it means that all things are co-existing, mutually dependent. Thus the word " Engi " expresses strongly the meaning of totalism.

The Kegon Sūtra assumes theoretically four kinds of universe in its elucidation of the Hokkai. The first one is the actual world called " Ji-Hokkai " (Ji meaning fact). The second one is the theoretical world or the ideal world called "Ri-hokkai" (Ri meaning principle). The actual world and the theoretical world ought to exist in harmony, but the actual world is always twisted by loss and gain, while the theoretical world is damaged by the argumentative people, thus causing dissension of the two worlds, each standing against the other. Then comes the third one called " Jiri-muge-hokkai." This is the rational world where theory and practice are in perfect harmony. It may be called an idealized actual world, or

an actualized ideal world. The material things and theoretical ideas can accommodate each other with no friction.

But it is very difficult to bring about harmony among material things or facts. There are competitions in business always, classes often struggle with each other, men fight with each other and things collide with each other. This is the condition taken as natural and inevitable by the individualism. Here in order to reveal the ideal of totalism, the fourth world is brought forward, and it is called "Jiji-muge-hokkai" in which is expressed the idea that in this world things ought not to collide with each other, because all things came to their being at the same time and all things have been there together from the beginning. Everything has reciprocal connections with all other things. Moreover, every person has to abolish his own self-centered ideas and to identify himself with another. Master and subjects ought to work harmoniously, joyously and unreservedly together. It will be the world of general mobilization.

This beautiful world is called " Isshin-hokkai " (the Universe, One and True), or eulogistically " Rengezō-sekai " (the World of Lotus Store). Sometimes it is abridged as " Kegon." Its meaning is the world glorified (gon) by lotus-flowers (ke). Saint Shinran identified the Pure-land with this "Rengezō-sekai." It is the world where all things, mutually related, mutually dependent, co-operate and accommodate each other, realizing harmony and smoothness, worthy to be called a Store of Lotus-flowers. Moreover, the possibility of its realization is taught on various basis, such as the theories that all things have the origin in ideation—therefore similar ideal ought to be expected of all (Yuishiki-shogen); that all things are result of causation which means all things are mutually dependent (Engi-sōyū); that all things are indeterminate and mutually complementary—therefore it should be free to create harmony among all things (Hōmujō-shō); thar all beings have the nature of Buddha dormant in themselves (Hosshō-yūzū).

It was in the reign of the Emperor Shōmu (724–749 A.D.)

that the totalism of the Kegon Sūtra was adopted as the basic principle for governing Japan. Japan was divided into sixty-six districts, and in each district, a Koku-bunji (district temple) was set up. And as the head temple of all, the Tōdaiji was erected where the Mahāvairocana (All Shining Buddha) was installed. This temple was made the permanent laboratorium of the Kegon doctrine. A sacred stage for appointing priests was set up in this temple, and this together with those of the Yakushiji in Shimotsuke and of the Kwanzeonji in Tsukushi, constituted the three high seats of religious supervision, serving at the same time as an organization for the governing of Japan.

Though this was excellent as an idea, and there was no fault in the totalism of the Kegon doctrine, in this system the Buddhist priests came to have direct access to the state affairs, and consequently a regrettable confusion of religion and politics ensued. In this way a government of double covers such as was seen in the West in the Middle Ages had appeared, and Japan was faced with grave dangers. The Way of the Sovereign Supreme (Kōdō) and the Way of Buddha (Butsudō, Buddhism) which should be one and harmonious had stood up in the government one against the other.

Fortunately, however, our Emperors became aware of this matter, and by transferring the capital to Heian (Kyōto) re-established the principle of the Imperial government during the reigns from Emperor Kwammu to Emperor Saga. And the great Priests Dengyō and Kōbō, by adhering to their own fields, contributed to the establishment of the Heian culture. The Hieizan Temple of Dengyō, then became the first guardian temple of the state. Like-wise the Tōji became the first protector and advisor laboratorium of the state. In this way Buddhism came to realize its true mission as the protector of the state.

The totalism of the Kegon doctrine should stand only as a principle, and it should not stand against or above the totalism of Japan. This is the real Buddhistic attitude toward the state.

5. Since the New Japanism must stand actually upon totalism, it must place its foundation upon the principle of self-lessness which is taught by Buddhism. A totalism cannot be perfect unless it is founded on the principle of non-egotism and self-lessness (Muga). The magnificent "Isshin-hokkai" (the Universe, One and True) of Kegon is a beautiful description of the world built upon the principle of self-lessness. Self-lessness is a principle of self-negation. In a broades-sense it negates the theory of reality. As an ethical doctrine it negates egoism and teaches altruism.

Non-egotism and self-sacrific are the words often heard now-a-days, and these words may seem to possess a meaning similar to self-lessness (Muga) of Buddhism. But in truth Buddhism never uses these words. The reason is that the word sacrifice implies giving up a precious possession to god or some such feeling of giving which is not entirely agreeable to Buddhist ideas. For Buddhism accepts giving as a matter of course. At the same time the idea of non-egotism (the immersion of self or absorption of self into god or other being) is far from the Buddhist ideal.

Of course in Buddhism there is a word "Nyūga-ganyū" (Mutual entering of selves). But this means mutual immersion, or mutual identification. Therefore the word self-lessness may be the best word to use for the basic idea of Buddhism. Some people would say, "Although Buddhism teaches us self-lessness we should not lose our selves. We must be absolutely obstinate in holding to our selves." The obstinacy of this kind may be very powerful for a while, but it soon ends in selfishness. Whenever one feels, "the reward is not fair to my service—I have worked so hard," the merit of his service becomes null. He cannot be equal with one who served with no idea of self from the beginning.

Buddhistic charity does not expect any reward either from god or man. When one gives, he must not give for the sake of doing a good deed, nor must he think what and how much he is giving, or to whom he is giving. This is called the doctrine of the Void-

ness of the Three Phases of Giving.

A service given without any restraining idea is the true charity. It is an ideal charity based upon the doctrine of self-lessness. It is not an easy thing for a nation which has been nurtured in individualism in the past hundred years to come suddenly to totalism, cultivating the spirit of self-negation and service to the whole. Whenever the remnant of individualism revives, a makeshift totalism will come to an end. But the totalism of Japan is made up of self-lessness and self-negation from the beginning to the end. Because of this principle the general mobilization is possible and marvelous works can be accomplished by the united efforts of the whole nation.

I do not say that the Japanese spirit of service to the whole comes from the Buddhistic spirit of self-lessness. But it is clear that the Japanese spirit of service and the Buddhistic spirit of self-lessness have stood side by side, followed the same route, supplementing each other in all activities, mobilizations and campaigns to prove their true loyalty to our country.

The first Japanese aviators to succeed in flying to Europe were all adherents of the Shin sect. The three "Dynamite Soldiers" were also the adherents of the Shin sect. These facts should not be overlooked. When General Nogi selected the divisions of Kanazawa and Kumamoto in the particularly difficult seige of Port Arthur in the Russo-Japanese War, was not the prevalence of Buddhism among the men a strong reason for the selection? What is the reason that there is no crime of abortion in the districts where Buddhism prevails? It is well known among the judicial officers that formerly there were no cruel homicides in Hiroshima and Fukui prefectures; what can be the reason?

Since over one half of the total population in Japan are brought up in the religion of Amida-pietism, and ninety per cent of Japanese people are Buddhists, even though many may be Buddhists only in the name, we have to take some note of its power of influence. Even if we grant that the Japanese spirit of service to the country

was not taught by the Buddhistic spirit of self-lessness, we have to accept the fact that the two are common in sentiment and aim. I give my full consent to Dr. Tokumei Matsumoto's idea in advocating self-lessness as the basis of totalism. If possible, I wish that the New Japanism will be directed by the spirit of absolute service based upon the thorough self-lessness of Buddhism.

6. The New Japanism must have the capacity to understand the Japanese history based upon idealistic point of view. To look upon the Japanese history from empirical or material point of view is in itself a destruction of the Culture of the Blood. We all know that in studying a history, there are two points of view, namely empirical and idealistic. It is easy to fall into empirical point of view, putting emphasis upon economical life, and finally to be led into the most inferior materialistic point of view. In studying the history of most countries in the world there is no other way than to resort to empirical point of view. But with the history of Japan the situation is different, for our country is unique in having a distinct consciousness of the blood from the very beginning.

Ordinarily, by the idealistic point of view is meant the study of the spiritual culture of a nation. But this idealistic view is not enough in studying our Japanese history. We must have an idealism of special sort. We must regard the history of Japan as the revelation or actualization of the ideal which is manifested in the great personality of the Imperial founder. The ideal which is manifested in the Imperial message is so great, as was mentioned before, that its contents cannot yet be fully realized despite our efforts of the past 2600 years. This ideal was actualized in the founding of our Empire by the Emperor Jimmu. Since then both high and low have joined their efforts in its realization and already the 2600 years has been spent.

I wish to mark the beginning of the history of Japan with the revelation of the ideal in the Imperial message. The period prior to this mark is the age of gods and I believe it is appropriate to

refrain from giving free interpretations about it as if it were a mythological period. The word "mythology" in the West is sometimes said to be told in "pathologic terms," meaning that it cannot be interpreted in an ordinary way. Therefore, I believe it is inadequate to call the early history of Japan mythology, because there is nothing purposely molded in it. But since there are many points in it which we cannot fully understand, we have to treat it apart as the Pre-historic Age requiring a special study.

After the territory of Japan was designated in the Imperial message, all the details in the official history are taken as historical facts and no divergent interpretations are allowed. Yet there are some people who object to this on the ground that there was no written language and that the early period is only a period of legends. The materialistic interpretation of history, which is chiefly based upon economics, does not accept any history until there is enough development to show some economical phenomena, and for the sake of convenience it usually overlooks the age which has no written language as of no historical credibility. The legends in the Japanese history is different from mere legends, and they contain a good deal of authentic facts.

There were some hereditary houses of Oral Transmitters for the purpose of preserving stories. With the Imperial court as well as with the local chieftains, there were the Oral Transmitters, and on the occasions of some ceremonies and festivals they performed public recitations and there were methods for correcting mistaken versions of the story. This custom was exercised very accurately in countries like India and Japan where there were no letters; sometimes their stories were more reliable than those written in letters. Though they could not preserve minute facts, figures, and measures and weights, they have accurately recorded the great events in the history of the country.

We cannot dass off the ancient days of Japan as barbarous since there have been preserved many songs and poems from the

reigns of the Emperor Jimmu (660–582 B.C.) and the Emperor Sujin (97–30 B.C.) when the culture of the society showed particular prosperity. When we study the history of the period under this guiding light we can perceive the flashes of brilliance of the Emperors in their reigns. We cannot overlook the fact that the culture of intellect was already progressing a great deal within the Culture of the Blood. For this reason we should not neglect the age of the early period in the Japanese history as a mere legendary age.

For instance, we can see that the descent of the Imperial Grandson to the land of Japan was an event carried out after a long consideration. Amano-oshio-mimino-mikoto had previously descended and returned to the land of the gods to report on his findings. He was ordered to descend again for the purpose of settling the land. But at that time the Imperial Grandson, Ninigino-mikoto, was born, and he was ordered to descend after reaching his majority. Thus this event was carried out after careful considerations on the part of the Imperial founder.

It is a matter of great wonder that minute records has been preserved from the descent of the Imperial Grandson through Emperor Jimmu's time and the reign of the Empress Suiko, when the art of writing was imported, to the time of compiling the Nihongi (the official history of Japan compiled in 720 A.D.) in the reign of the Empress Genshō. We cannot help noticing a sign of weakening of the Culture of the Blood in the course of the history, but at the same time the advance of the culture of intellect is most noticeable. Because the history of Japan has been built by the Imperial subjects upon the ideal of the Imperial founder, it cannot be regarded as a simple materialistic movement. Dr. Sakuda advocated an idealistic view of history in opposition to the materialistic view. But I wish to advocate here a historical view based on idealism. Any way, it is the most inferior attitude to look upon the Japanese history from materialistic point of view.

7. The New Japanism must have the determination to stand

at the top of the intellectual culture of the world. It should have the determination to stand at the top of the culture of wisdom in competition with the philosophies and religions of the world. Intelligence apeals to reason while wisdom appeals to experience. Union of wisdom and conduct is the ideal of the East.

" Knowledge is power " has been the motto of modern civilization. With the advance of civilization knowledge made a great progress, and with that progress knowledge became greatly specialized. The situation has advanced so far that it is thought as if there is no knowledge except scientific knowledge and economic knowledge. Although the incompatibility of natural science and human science is talked about, human science has come to be governed on the whole by the formula of natural science. Once there appeared in Europe a religion called " the Religion of Materialism," and in Japan was invented one called a " Science Religion." This tendency is still going on even to-day. There are some people who endeavour to embrace our physical life in place of the religious eternal life, and scientific view of life for religious view of life.

Aside from these peculiar movements, it is a matter of great joy that the scientific researches in Japan has made a great progress even to exceed that of Europe. It is not entirely unreasonable for us to hope to gain a leading position in the culture of intellect. As we must exceed others in the culture of intellect, so must we endeavour to exceed in the culture of wisdom.

Intellect appeals to understanding. It is certainly necessary to analyze a rice-cake on a dinner table and to learn the food-value in calories of its bean-jam and glutinous rice. By that research intelligence may be satisfied. But wisdom appeals to experience. A rice-cake on a dinner table should be taken and tasted. Then its flavour will be remembered as an active experience. This is wisdom. There is another way to deal with the rice-cake, and that is to look at the picture of rice-cake without any knowledge of analysis nor wisdom of tasting. Such is the nonsense philosophy of " Rice-cake

in a picture cannot be eaten."

Although wisdom is a unique thing of the East, there is some common element found in the West also. Reading a book of a sage who writes of his own experience is to gain knowledge as well as wisdom. The wisdom thus gained by reading a book of a sage is at once applicable in practice. Thus the wisdom gained in reading Buddhist sūtra becomes at once a food of the mind and a cultivation of character.

In Buddhism there is a way of deep meditation called Dhyāna. This is a method for concentration of the mind, leading it to an absolute state of peace and oneness. This is a unique method of meditation of Buddhism even recognized by the Westerners. All the different and conflicting scenes of the world are focussed through the "lens" of the Dhyāna upon the "plate" of wisdom behind. In Buddhism all the configulations of the world are observed by the light reflected upon this plate of wisdom. This is called Jōe (stillness-wisdom); the word jō is sometimes called Samādhi.

Rolling waves of the mind cannot be stopped without the stabilizing power of this Samādhi. When the mind is at peace like a still water, the shadows of all things will be reflected upon it upside down. In the same way the idea on life before the mental concentration may be very different from the idea after the concentration, because the conception will differ according to the acquirement of wisdom. When looked upon by the reflected light of wisdom, existence is found as void, and void as existence, movement as rest, and rest as movement. In this way Buddhism can transcend the world of contrast, harmonize contradictions, and by the act of "mutual synthesis" can eradicate suspicion, prejudice and partiality.

Thus in Buddhism, unless the wisdom comes from calmness, it is not called a true wisdom. Buddhism admits that knowledge is easily obtainable to everybody, but wisdom is not open to all people. Therefore, even though it accepts any scientific and philosophical

knowledges, Buddhism retains as its mission the promotion of learning to enlightenment and knowledge to wisdom.

The true wisdom is enlightenment. The power of true wisdom gives practical knowledge ; hence wisdom is sometimes called practical knowledge. Again, as this is a development of inborn knowledge, it is called " natural knowledge." The words in the philosophy of Wang Yang-ming, " Knowledge is the beginning of act and act is the end of knowledge," is the Buddhist idea put in a practical language. And such is the guiding principle of Buddhism.

8. The New Japanism must have the exaltation of the Way of the Sovereign Supreme (Kōdō) as its central aim. The Way of the Sovereign Supreme is no other than the manifestation of intelligence, benevolence and courage which are to be seen in the sacred personality of the " manifested god " (the Emperor). The activities of our subjects too cannot be other than intellectual service, benevolent service and courage service.

It is said in a Chinese teaching, " To rule with power in pretense of benevolence is the Way of the Despot (Hadō) ; to practise benevolence with virtue is the Way of the King (Ōdō)." Although both are the same in practising benevolence, one does it as a pretence while the other does it as a virtuous deed.

In the Japanese conception of the ideal sovereign (Kōdō), the sovereign must rule with the three virtues of wisdom, benevolence and courage, of which wisdom is the root of both benevolence and courage, as was explained before. But in China the Way of the King is said to practise benevolence for virtue's sake and the Way of the Despot is said to pretend benevolence for power's sake, and the wisdom which should be the root of virtue and power is not taken into account. Here, it seems, is the fundamental difference in the point of view between China and Japan.

The Way of the Sovereign Supreme is an expression of the whole of the personal activity of the manifested god ; it is the manifestation of the intelligence, the benevolence and the courage

which are symbolized in the three sacred treasures. In a strict sense it is the expression of the natural, innate intelligence which is manifested in the personality of the Emperor. As it is improper to explain too closely about these matters which approach the person of the Emperor, I should not indulge much in it. However, I must say that the manifestation of the Kōdō (the Way of the Sovereign Supreme) is at once a refining influence and a good government, and it has in the end formed the Culture of the Blood.

The Culture of the Blood soon forms the culture of the intellect. When the culture of the intellect blooms at home, its intellectual desires would naturally spread out abroad. It would absorb knowledge from abroad and import foreign culture. But this is the dangerous time. At such a time the Culture of the Blood begins to collapse, and the consciousness of the blood begins to wane. Once when Japan became the land of the naturalized foreigners, the crisis was relieved by the great work of Prince Shōtoku (574–622) who overcame their culture by the native culture. In the Meiji era (1868–1912), again, the turbulent flood of the Western thoughts was subdued by the message of the Emperor Meiji.

These examples seems to urge us, the Imperial subjects, to exalt the Way of the Sovereign Supreme and to keep alive the consciousness of blood. The activities of the Imperial subjects preformed under the consciousness of the blood must be the activities impelled by the spirit of service in their entirety. And these activities impelled by the spirit of service must be in harmony with the three sides of he human character—wisdom, benevolence, courage.

First : it must be the wisdom service. I avoid the term intellectual service, because we must know that though one has not studied science he can be looked up as a wise man. We should not judge people by the standard of the school from which they graduated. We should not estimate people by the grade of learning which they acquired. Even if they are not learned, their inborn intelligence should be displayed at home, in the office, field and factory. In

short, all this means that we must try to keep those who could not have chance to study from losing their self-respect or becoming ashamed of their lack of training. We must let them know that even though they do not have regular education, they can render wisdom service. The reason why I stand for the "personality education" against "technical education" is that the former brings out the fact that the true value of a man cannot be judged by the amount of his learning.

Second : it must be the benevolence service. Particularly in a country like Japan where natural calamities are frequent, we must have the spirit of benevolence and mutual love. Struggles for existence for the purpose of preserving oneself may be necessary, but the mutual help for the preservation of the race is most important.

Third : it must be courage service. Unless the spirit of courage service is kept alive in peace time, it will be impossible to waken it when emergency arrives. These three spirits of service are the keynote in our activity to uphold the Way of the Sovereign Supreme and to contribute to the Culture of the Blood.

9. The New Japanism must possess an embracing power over all the knowledges and crafts of the world, but it must be severe in selecting them, and must be thoroughgoing in digesting them. Also its progressing power must aim at going one step ahead of the competitiors. The New Japanism must have its aim in proving the predominance of the Culture of the Blood over the culture of intellect.

The Culture of the Blood is apt to become narrow. Yet this narrowness can be saved by exercising the embracing power in its intellectual activity. Once Count Gotō said with a sigh, "The Japanese have the Japanese Spirit but they do not have the World Spirit." When people are taught in the Japanese Spirit with the examples only, their conception is apt to become narrow. For this reason I teach the ideal of the Japanese Spirit only, and never its examples.

In the culture of the intellect we must fully exercise our embracing power, but at the same time fully attentive in selecting the best of foreign knowledges; and once selected, we must be thoroughgoing in studying it, digesting it and applying it, and finally advance it one step ahead of the country of its origin. Thus we should prove before the world that the culture of the intellect must after all be subject to the power of the blood.

The life view of the Culture of the Blood is thoroughly partial —partial not only in the external relations but also in the inner relations. It is strict in maintaining the discrimination and order in the relations between the ruler and the subjects, father and son, husband and wife, and among brothers and children. On the contrary the life view of the culture of the intellect is thoroughly impartial. It is impartial not only in the external relations but also in the inner relations. We must admit with due reverence that our Emperor will sometimes receive instructions from his subjects on matters of intellect. It is a fact that a son may teach his father, but this does not mean that he can treat his father as a disciple.

According to the culture of the intellect which teaches impartiality an ordinary man can even attain Buddhahood. But the Culture of the Blood, insisting on partiality, will not admit a son to supersede his father, any more than having the earth cover the heaven. Yet the two, partiality and impartiality should not be considered as antithetic.

As the intellect and the blood are the things that are to operate in concord in one personality, there ought not to be any contradiction between them. The impartiality without discrimination is a poor impartiality; the discrimination without impartiality is a bad discrimination. Discrimination is the front, and impartiality is the back. They are the two sides of the same world, such being the interesting inter-relation of this world of life.

The philosophy of the German totalism is said to be the unification of the two antithesis, the nation and the society. The totalistic

national structure of Japan also is to unify partiality and impartiality.

10. The New Japanism must retain its characteristics of respecting the old culture. Japan is at once a country of progress as well as of reaction and of retrospection. However rapidly she may have progressed, she had never destroyed a cultural element which she had once selected, studied and used. And here lies the strength of Japan. The preservation of the cultural elements has been done naturally in the past. The New Japanism should aim at preserving the cultural elements systematically.

Japan preserves all the precious cultural elements forever as the national treasures. I wish to take pride in this characteristics of our race. In this matter Japan and China are entirely different. In Japan whenever an army, whether the Imperial army or rebel army, made headquarters in temples or shrines, they were never known to destroy or make spoils of the treasures of the temples and shrines. They are even known to have make repairs to the temples and to offer religious services upon the completion. In China, on the contrary, whenever Chinese soldiers occupy temples, they destroy them, burn sūtras and inflict irrecoverable damages.

In Japan the Hōryūji, the oldest wooden building in the world (built in 607), is kept intact, and like-wise the Buddha's images, buildings and utensils of the Suiko period are well preserved to this day. Also, there is preserved Prince Shōtoku's manuscript of his exposition on the Saddharmapuṇḍarīka Sūtra which is Japan's earliest work done in the Chinese language.

Nor is the preservation confined to the arts presented in substance alone. Music which vanishes as soon as it is presented has been preserved well in the twenty-five Bugaku pieces of the Imperial court for more than 1200 years. And this means constant practice of the music for over a thousand years. In the course of a thousand years there have been produced many new musics. But despite the new ones, the old musics were preserved. When Saibara (old ballads) was made, it was preserved ; when Nō-dramas were produced, they

too were preserved. When the puppet-show and Kabuki developed out of the Nō, they were all preserved. Even when Shimpa-geki (modern drama) and the Western drama came, all the old things were kept side by side with the new. I know of no race which compares with the Japanese in its instinct for preservation of the old.

Indeed there is much to be wondered at when we study old temples, towers, gardens, old festivals, tea-ceremony, and fine arts. The old Buddhist sūtras and the old texts in Sanskrit and the complete Tripiṭaka literature, some of which can no longer be seen in the original country where they were produced—India, China or Korea—are all presesved in Japan. Among the Sung edition and the Yuan edition of the Tripiṭaka (the complete Buddhist literature) which we are now investigating by the support of the Foreign Department are found more and more rare books as we go on studying them.

Surprizing things have been revealed in the ten years of our investigation of the old treasures of various temples by the support of the Keimei-kwai. In some old temples there have been preserved fifty, hundred, and sometimes even two hundred cases of hand copied manuscripts and documents. These were by no means gathered by some one for curiosity. They were simply the accumulation of ages, copied or written from time to time. Among them there were found letters and certificates, notes and pictures, some of which had come from India, and some from China ; all are precious relics.

For ten years, by taking advantage of the university vacations, I visited such temples as the Kōya, Tōji, Ninnaji, Seiren-in and Kōzanji, to make complete lists of the treasures of these temples. Accompanied by five or six students or friends, sometimes I spent a whole summer in one temple, sometimes three successive winter vacations. The Board of Historical Compilation was greatly benefitted by these researches. Many of the examples which were included in the pictorial section of the new Tripiṭaka (Taishō Shinshū Issaikyō) were the discoveries of these researches. Besides, there were many

other discoveries which gradually became known to the world though we did not particularly try to advertize them. In these temples there were separate cases from different periods in history—Heian, Kamakura, North-and-South, Ashikaga, Tokugawa, etc.—and each case contained the writings from that period, each written in the style of that period. There is no country in the world which can boast of such treasures.

When we were studying the writings of Priest Shunnyū, a grandson of Sugawara Michizane, in the repository of Ishiyama-dera, we were twice visited by Dr. Eliot, the British ambassador, who upon learning the authenticity of the sūtra of the Tempyō era, urged us to publish a new collated edition of the complete canonical literature for the sake of the scholars of the world.

Dr. Eliot remarked, "If there were found in the West such an old canon as this, the scholars of religion will study every bit of it inch by inch. It is a sin to neglect its publication." By these words we were prompted to determine upon the publication of the Taishō edition of the Tripiṭaka.

In Japan we have the most complete hand-copied Tripiṭaka and the largest number of the printed Tripiṭaka. In the Shōsōin repository there are preserved Chinese texts copied in the Tempyō era (729–748 A.D.); in the library of the Imperial Household there are two sets of the Sung edition; in the Zōjōji Sung, Yuan and Korean editions; in the Sensōji Yuan edition; and in the Kwaneiji Tenkai edition printed with movable types under the auspices of the Shōgun in 1637. Soon after this Tenkai edition the Tetsugen edition was published for general circulation (1668–1681), and this crowned the great "renaissance" movement of the Genroku era. The wood blocks of this edition are still preserved and often employed in printing even to-day. These copies were all referred to in the publication of the new edition.

The Buddhist canons are not the only things kept in the temples of Japan. Rare records and documents are included among the

treasures. Unfortunately they are vanishing away by fire year after year. If times were better, I would like to have our government appoint some special officer for the purpose of looking into the matter. I have digressed much from the subject, but these are some of the examples to show the thoroughness of the Japanese people in preserving our heritage. In the past the preservation of the cultural elements and historical materials was done unconsciously ; but in the New Japanism it should be done with a conscious purpose. I wish to see it done systematically with sufficient studies.

There are some people who ridicule the double mode of life of the Japanese. At least there are many who criticise its wastes. Yet in that mode of living are manifested the characteristics of the Japanese people who accept the new while cherishing the old. Though deprived of economical life and debased as beggars, the Indians are still content with their old religions. They are content even in this kind of double life of beggar body and noble soul. Compairing with the Indian people the double life only in the matters of food, shelter, and clothing is not so hard to endure. Fortunate are the people of the present day who can live the life of the past by harmonizing the antithesis of the new and the old. To pass from one profit to another as a butterfly flutters from flower to flower, forgetting the old and negligent of home, is not the way of life that our people should choose.

So far I have written with my hope to present the New Japanism which should be the guide for the coming generation to follow. My ideas may not have been what the reader wished to hear from me. But I am convinced that it is not an idle work, especially at this time, to present my ideas as an example of the Buddhist views on nationality.

Buddhism responds to nationality. Especially in Japan Buddhism from the very beginning has devoted its entire self to the safeguarding of the nation. It was from this motive that Prince Shōtoku adopted Mahāyāna Buddhism, forsaking Hīnayāna Buddhism. The

Tennōji in Ōsaka is the temple of the four heavenly kings guarding the state (Shitennō Gokoku no Tera). The Tōshōdaiji is the sanctuary for pacifying the country (Chingoku Dōjō). The Sixty-six Provincial Monasteries were for guarding the nation with the Suvarṇa-prabhā-sottama-rāja-sūtra (Konkōmyō Gokoku no Tera). Mention was made before that the Enryakuji was the Central Hall for guarding the country (Chingo Kokka no Konpon Dōjō) and the Tōji was the Sacred Laboratorium for protecting the state with the Vajraśekhara-sūtra (Kyōō Gokoku no Konpon Dōjō).

Priest Eisai who taught Zen for the Protection of the state (Kōzen Gokoku), Saint Nichiren who taught the promotion of the righteousness for the safety of the country (Risshō Ankoku), Priest Dōgen who preached in Kamakura on the restoration of the Imperial power, Saint Shinran who originated the lay Buddhism and identified the family system with Buddhism, and Saint Rennyo who taught that the Way of the Sovereign should be made the basis of Buddhist practices (Ōhō Ihon)—these are all the great teachers of the Mahāyāna Buddhism who all worked with one purpose.

There are some people who ridicule the theory of Honji Suijaku (the Original and the Manifested—literary, Home-Land and Footprints—the nature of Buddha as it exists in eternity, that is in its home land, and his appearance in human form, that is the traces he has left of his passage across the world of phenomena). But their ridicule proves their sad ignorance. For Honji is practically a synonim of the eternal truth. When this truth, formless and colourless, expressed itself, it appeared as Buddha in India and as gods in Japan. Presented in this way, this theory has nothing to be criticized. But some absurd Buddhists had stretched this theory and tried to identify every Japanese god with the Indian deities and Buddhas. Then, naturally the theory became a target of ridicule. It is not within reason to deny the theory of Honji Suijaku simply for the mistaken assertions concerning it.

The activities of Buddhism works on the same basis as that of

the Imperial Japan. Buddhism endeavours to foster the Culture of the Blood and to rationalize it—to deepen the intellectual culture and to strengthen the Culture of the Blood.

A wish for the prosperity of Buddhism always implies the everlasting fortune of the Imperial family. The custom of questioning at the ordination of a priest whether he had fulfilled the duties of military service and taxation comes from the fact that Buddhism is always mindful of the sovereign. In the teaching of the Four Graces the grace of the sovereign is included. This means that Buddhism desires to let people live in the sense of gratitude and to hearten them in their effort of service.

Buddhist idea of nationality is to accomplish the Culture of the Blood. The Culture of the Blood naturally accompanies the culture of the intellect. The culture of the intellect sometimes makes a surprizing progress by absorbing all the knowledge, skill and wisdom available. For that Buddhism is the greatest promoter of the culture of intellect. Buddhism stands supreme in teaching deep thinking, correct observation and efficient teaching. There is no better promoter of the intellectual service of the people than Buddhism. It is not only so on the side of intellect, but also on the side of charity. It is the best promoter of the benevolent service of the people. Buddhism urges unflinching effort and dauntless courage. It teaches the state of mind that "even fire is cool to one who has attained an impersonal beatitude." Buddhism stands supreme in teaching people the courage service.

The Culture of the Blood is crystalized in the Japanese Spirit. The culture of the intellect coincides with the spirit of the Mahāyāna. The culture of the intellect which stands apart from the Culture of the Blood will destroy the consciousness of the blood. The Culture of the Blood without the culture of the intellect, of necessity, will decline. The culture of the intellect should not end in the culture of the knowledge. It must advance to the culture of the wisdom. There is, however, one point which should be considered.

Though the culture of the intellect and the Culture of the Blood may go hand in hand, they cannot be independent of the economical life of the people. Whether they take the path of free intercourse or that of self-sufficiency, without economical solidity the progress of culture will be greatly hampered. And for this reason most of the races have gone into chasing profit and economics, like a butterfly flipping from flower, to flower, forgetting the Culture of the Blood, and finally forced to sacrificing the culture of the intellect for economic rivalry. This is the general condition of the world.

But in Japan we are very fortunate in possessing the Culture of the Blood and the culture of the intellect together. The Japanese Spirit is manifested on the surface while the Mahāyāna spirit is cherished in the inner side. The Culture of the Blood and the culture of the intellect are two sides of the same thing. Both belong to the world of moving and are making constant progress. The Culture of the Blood may be assumed as a vertical motion manifested in relation to time, while the culture of the intellect is its propelling power, or the horizontal motion, manifested in relation to space. However high the vertical movement may be, it would not advance without the constant horizontal movement. In order to make this movement go constantly, wisdom should be thoroughgoing, intelligence should be penetrating, education and government must exercise their part to the full.

Of course scientific knowledge is necessary, and the economics, which is called the flower of scientific knowledge, is even more necessary. If the economics is so important, we should be careful so much more not to become slave of it. Those who cling to profit will soon find themselves suffering from it. The more important is the matter the more care must we give to it. For this reason I wish to desire of those who are in position to control our commerce and industry not to forget the cultures of the blood and the intellect.

When Mr. Wang I-tang visited Japan, he spoke before a gathering of the Japanese business-men, saying, "The Sino-Japanese

communication has always been related to economics. But from the time when the official envoy was sent to China by Prince Shōtoku to the end of the active trade which had been carried on by the Tenryūji Monastery, the Buddhism had always retained an active interest in the communications. I hope that consideration may be given to reviving the Buddhist activities in our future relations." To these words our Japanese business-men replied, "We do not see the least need of it; we will keep our relations purely economic."

Economics is economics, there is no question about it. Yet there is a sacred statement in the Lotus Sūtra: "The works for life and industrial labours should all be in accord with Buddhism." This statement means that the leaders who look after the economics of the nation must have the Japanese Spirit as well as the Buddhist Spirit. Then it will be like having two sharp swords to cope with the economic problems. The two swords are in reality one. In short this means that they should manage economics with the Japanese Spirit which is nourished with the depth of the Mahāyāna Buddhism.

Deep is the teaching of Buddhism, yet there was the Japanese Spirit which gave the Buddhism a further development until now the world is turning to Japan for spiritual guidance. After all there is nothing for us to rely upon except the strength of the Culture of the Blood.

How was Zen Combined with Bushido?

By Prof. S. Tachibana, Ph. D.

IN ancient India there were many forms of Dhyana or Zen found, orthodox and unorthodox, Hinayana and Mahayana ; and so far as the orthodox Zen Buddhism is concerned, it claims its origin in the historic fact that Sakyamuni the Buddha sat in meditation under the Bodhi tree at Buddha-Gaya and that as a result of it he came to perfect enlightenment. The Buddha handed the 'heart-sign' (*Shin-in*) over to his first disciple Mahakasyapa, who as the 1st Patriarch (*Soshi*) gave it to his first disciple Ananda, the 2nd Patriarch ; and thus it came down to the 28th, Bodhi-Dharma. This last named Patriarch came by sea over to China, as early as 526 A. D., 26 years previous to the year in which Buddhism was introduced into this country. That year he reached Canton and was received in audience by the Emperor Wu of the Liang Dynasty in his capital, the present Nanking. They did not agree, however, with each other in their religious opinions, and in consequence the Indian sage retired in a lonely monastery amongst mountains, and is said to have spent 9 years in quiet meditation. He has been regarded as the 28th Patriarch of India and the 1st of China.

As to the transmission of the ' Heart-sign ' in this country, Eisai (1141-1215) originally a Tendai monk, went in 1168 over to China, where he spending only a few months came back to Japan in the same year. He seems to have studied Tendai doctrines during his stay there. Then in 1187 he went to that country again,

and learning the practice of Zen under a well known Zen monk of the Rinzai branch, he came back to Japan in 1191. He established a Zen monastery in Hakata, the first establishment of this sort here. Later he managed to go up to Kyōto, where was built the Kenninji, of which he was made the first abbot. Tendai monks of Hieizan, however, were greatly angry with him, obliging him to make the monastery a seat of studies of Tendai, Shingon, and Zen. An outrage of this sort was not uncommon on their part in these days.

Dōgen (1200-1253), first studied Tendai doctrines at Hieizan, as almost every monk of learning did in those days. He went over to China in 1223, and there he visited several famous Zen masters, in whom however he was completely disappointed, and unless he could find an excellent Zen master in the person of Nyojō, of the Tendō monastery, he would have returned home without any practice of Zen. He practised it very hard, and with certification as to his religious acquirements he came back to Japan in 1227. He established the Kōshōji and Eiheiji, of which the latter became a chief monastery of the Sōtōshū. The court honoured him with gifts of titles and purple robes.

The Kamakura Shōgunate Government was established by Minamoto-no-Yoritomo in 1192, one year later than that in which Eisai returned home. The Minamoto family however ceased to be Shoguns in 1218; while the Hōjōs as Regents (*Shikken*) practically directed the affairs of the Government, as they had done long since the establishment of it. They made great efforts in supporting Zen, a newly introduced sect of Buddhism, which on the other hand was received with favour by the Bushi class. The simple life, regurality, good manners, selflessness, perseverance, reflection, and especially the ever-readiness firmly to face death, etc. of Zen monks, seem to have attracted the attention of Bushis. Zen is known as particularly a teaching of self-discipline; it is a religion of strength or manliness. Bushis are desirous of getting strength,

more than anything else. They desire to get strength, not only physical, but also spiritual. Bushis of these days were still religious, though perhaps not so much as court nobles of Kyōto. They felt rather tired of sects which highly regarded formal ceremonies and scholastic philosophies, and it was quite natural therefore that they would have felt attracted by this new form of Buddhism, which simply recommended them to sit on.

After Eisai and Dōgen, who respectively introduced Rinzaishū and Sōtōshū, two main branches of Zen sect, Bennen (1202-1280), founder of the Tōfukuji, Kyōto, went over to China, and learning Zen of Rinzai branch, returned home in 1241. During 40 years after this, i.e. from 1241 to 1280, all 30 monks are said to have gone over to China and with suitable qualifications for Zen trainning came back to Japan; and it was during these years that Rankei Dōryū (1214-1268), founder of the Kenchōji, Gottan Funei (1197-1276), who certified the spiritual acquirement of Hōjō Tokiyori, Regent; Daikyū Shōnen (1205-1289) and Shigen Sogen (1226-1286), two Zen masters of Hōjō Tokimune, Regent and the very well-known hero in the two great Mongolian invasions, which came off in 1274 and 1281, being son to Tokiyori; all of these came over here during these years. From this fact we can understand that Zen was then received with high favour among the Bushis.

One noticeable thing in this connection is that all these Zen monks from China were in possession of stout national spirit. The Sun Government had long been oppressed by barbarians from northwest such as, the Liao, the Chin, the Mongols or Yuen as they called themselves later; and in consequence they were quite strong in resisting foreign enemies. Kublai Khan took the place of the Sun Dynasty only in 1279, 6 years later than that of the first mongolian invasion into two Kyūshū islands and 2 years earlier than that in which they invaded the Kyūshū islands and the shores of Hakata on a tremendous scale. In fact the Sun Dynasty and the

Japanese had a common enemy; but the former having been helplessly worn out on account of repeated attacks, were crushed down by this enemy of rising power. In spite of it they were imbibed with strong patriotism.

Another thing to be noticed is that Zen monks, whether Japanese or Chinese, were introducers of, not only Zen Buddhism, but also Confucianism of Chuhsi school. In these days China was full of Confucian scholars who were also expert in Zen practice and Zen monks who were very learned in Confucian doctrines, especially those which were prevalent at that time. There were also some who persisted in the combination of three religions: Buddhism, Confucianism, and Taoism; and therefore monks and scholars were on intimate terms. Zen monks in these days, and more in later days, were good scholars of Confucianism, and this fact enabled them to come in closer contact with Bushis, and made it easier for them to lead them in both moral and religious matters. Bushidō or 'way of Bushis' as is generally defined, is a sort of morality developed among Bushis in the middle age with national spirit in the centre and under the influence of Zen Buddhism and Confucianism; and it was indeed Zen monks that played an important role in affecting these influences upon this morality.

Buddhism and Tea Ceremony

By Tatsuo Takahashi

THE Japanese people see nothing unusual about offering tea to the images of Buddhas and *sake* to the Shinto gods. They accept the custom without question or thought of contradiction, and in their homes shelves for the Shinto gods are as certain to be found as are household shrines for Buddhas. Offerings of sacred water or *sake* are placed on the shelves and, every morning, the first helping of steaming rice is offered. The tea thus offered, is called "Ocha-to," or hot drink of tea, and the name developed into the word for the cult of tea "chano-yu"—the difference being only in the phonetic rendering of the characters.

The name of the offering of *sake*, "Omiki"—sacred water is a compound of the two prefixes "O" and "mi" with "ki," for which the modern word is "*sake.*" The word "*sake*" means "prosperity," and as the gods of Japan are gods of growth and prosperity no offering in their honor could be more fitting than the Japanese rice wine.

Shintoism is, if anything, a religion of a positive nature, discountenancing gloom and pessimism. Buddhism on the contrary is a religion of a negative character, seeking consolation in pessimism and enlightenment in meditation. Buddhism is fundamentally and intrinsically at variance with Shintoism. Their respective characteristics, in the essential, are as different as tea is from sake. Hence the custom in Japan that when presents are sent to convey of personal regards tea is taboo for occasions for felicitation, while sake is indispensable whenever anything takes place under propitious

auspices or when there is cause for congratulation. Their essential characteristics are as different as is tea from *sake*. From these associations has spring the Japanese custom of tabooing tea as a gift intended to express personal regard or for felicitious occasions in general, and of regarding *sake* as an indispensable adjunct to propitious or congratulatory occasions.

As a rule the two religions, one positive and the other negative, are practised side by side in Japanese homes without any sense of discord. Just as tea is found palatable after drinking *sake*, and the two together make a happy combination, so in the religion of the Japanese people the Shinto deities and Buddhas in combination represent an ideal perfect and complete.

Some aspects of Japanese life are closely related to the negative religion Buddhism and the cult of tea, and a few of them will be discussed in the following section of this article.

According to an old and unproved theory, tea was first found in this country in the form of an abiogenic species growing in the province of Kii, but there can be no question, that the Japanese name "cha," in comparison with the English "tea," is of Chinese origin and it is probable that tea was first introduced to Japan in the form of bricks. The earliest reference in literature of which we have record says that the Emperor Shomu, in 724 A.D. in the days when Nara was the capital of the country, lent his support to the propagation of Buddhism and one day served powered tea to priests.

In the collection of articles left by the Emperor Shomu and now kept in the Shōsōin at Nara there are many tea bowls of the Tang period. Also in this museum is a tea set, complete and in perfect condition, which was used at the ceremony held by Imperial Household during the celebration of the completion of the Great Buddha at the Tōdaiji Temple. Ancient records that speak of powdered tea and tea bowls tell us that tea drinking is a custom which has always formed a part of the devotional service of Buddhism.

After the capital of the country was removed from Nara to

Kyōto (782 A.D.), Buddhism as it was practised at the former city fell into decay and was replaced by two new schools of Buddhism in Kyōto. One was the Tendai Sect by Dengyō Daishi who, as guardian of the new capital erected a magnificient temple on Mount Hiei which stands in the Ox-Tiger direction (northeast) from Kyōto. This point in this direction was considered unlucky and was designated "Devil's Gate" according to Taoism, a superstitious belief that had been imported in the wake of Buddhism. Dengyō had been in China during the Tang dynasty and studied Buddhism at Tien Tai Shan, a mountain to which he found Mount Hiei similar. Aware of its situation in the tabooed direction, he built a grandiose place of worship on Mount Hiei to stand as guardian of the city in which the Imperial palace was located. The Emperor Kammu bestowed on the temple the name Enryaku, the name of his dynasty, which shows the high regard in which the Imperial ruler held the new religious institution.

Construction of the mountain temple went on simultaneously with construction of the new capital and continued even after the city had been completed. As many as 808 temples and cells were built, and after the death of the founder the religious center became so large that it extended from the summit to the town of Sakamoto at the foot of the mountain. In Sakamoto Dengyō planted tea seeds which he had brought back from China, intending to provide powdered tea for the servants of Buddha, but as the soil was not suitable and the methods of cultivation were poor, the tea garden had to be abandoned after a short time.

In addition to the Tendai sect, the new capital saw the birth of another branch of Buddhism, the Shingon sect founded by Kōbō Daishi. He and Dengyō went to China for study about the same time, but the Buddhism of the one was not the same as that of the other. As Dengyō stood in the good graces of the Emperor Kammu, founder of Kyōto or Heian, as it was then called, so Kōbō, under the patronage of the Emperor Saga, the Third ruler after the

Emperor Kammu, built his sect's main temple of worship on Mount Kōya in the province of Kii. It was named the Tōji Temple and as guardian of the Imperial abode it stood in the Sheep-Ape direction (southwest) from the capital. The idea was a simulation of what Dengyō had done with the mountain in the opposite direction. Kōbō and the Emperor Saga always stood in close relations through thus close knowledge of calligraphy. They were both masters of the art such as the country has never since produced. That Kōbō took tea is seen in an anthology of poems of the time. Here again we see how tea was associated with the Buddhist religion.

The use of tea drinking, originated in the devotional service of Buddha's votaries, was adopted by the upper classes of the laity, especially by those who followed the scholarly letters of Chinese poetry and literature. During the reign of the Emperor Daigo (898–930 A.D.), representing the flowery period of the dynasty we find reference to tea drinking in the poems of Miyakono Yoshika and Sugawara Michizane, both of high literary repute. Michizane, disgraced by the false charge made by his rival courtier Fujiwara Tokihira, went in to exile at Dazaifu in the island of Kyūshū, where he lived an ignonimous life ; but he was worshipped after his death as a god of letters. In one of the poems composed while in banishment he left the following lines, "Harassed by anguish that convulses my bosom and bowels, I rise from bed and take a cup of tea." When the exiled courtier was tortured with sorrow he rose and sought solace in a cup of his favorite beverage—tea.

Thus among our poets and men of letters the love of Chinese literature was as universal as that of tea, but the custom of tea drinking still remained foreign to most of the common people. Under these circumstances, the tea-gardens lost then popularity and the imports from China declined, this contined until the close of the Heian period and the custom was all but out of use.

However, in the first quarter of the thirteenth century or in the era of Kenpō the Buddhist Priest Eisai visited China and brought

back the Zen sect. With the support of the Emperor Tsuchi-mikado, he founded in Kyōto the Kenninji Temple. The two great sects of Buddhism established in the Heian period, namely Tendai and Shingon, pampered by Imperial patronage, had now assumed the form more of a courtly institution than of religions, one having lost much of their potency as a religious influence. The sect of Zen was introduced under such conditions of religious life in the country. What was more, the new faith inspired thoughts unhampered by considerations of worldly goods or temporal life, teaching the doctrine that aims at transcendency over illusions and ultimate enlightenment of mind.

The upper classes of those days found a new stimulation in the faith. When the gentry fell and the soldiery rose in consequence of the strife between the two clans of Taira and Minamoto and the call to arms became frequent, the soldiers found in the new Buddhist faith a vehicle by which they could develop a fortitude of mind.

Priest Eisai, the protagonist of the new faith, was scarcely less zealous as a champion of tea. For the benefit of Minamoto Sanetomo, who was then the Shogun or Military Regent of the country, the priest wrote "How to Promote Health by Tea Drinking," purporting to cure the lord of his bodily ailment. This piece of work laid the foundation for the country-wide popularization of tea drinking, being regarded as a classic on the subject by following generations.

Zen Priest Eisai brought back tea seed from China, by carrying it in a small jar shaped after the persimmon this piece of ware is the predecessor of tea vessels now in use in the tea ceremony.

He presented the seed to High Priest Toganoo-no-Myoe (Died 60 year in 1232 A.D.). Myoe planted it at Toganoo, where he lived and the results were so encouraging that he transplanted it to the district of Uji on the side of the river Uji. He went about the gardens riding on horseback, directing men engaged in cultivation. Thus began the plantation which in later times became the fore-

most tea gardens in the country, with which the name of Uji is associated to this day.

It was in memory of this honored priest that a group of rich people and connoisseurs, who loved the tea cult and all things connected with it got together some years ago and among them had a new tea room built at the Kōzanji in Toganoo. Likewise, the tea traders of the town of Uji gather each year at the Kaisandō of the Kōzanji, where the wooden image of the founder of the temple is enshrined, and perform the tea service in token of their grateful thoughts.

Since the ceremony of tea was thus originated in its affiliation with the Zen sect, it should always be performed under conditions of sobriety and peaceful meditation. Coming from the Namboku to the Ashikaga period, (1340–1540 A.D.), however, the usage of tea had become very popular, in the country only to degenerate into a tea contest known by the term "Tō Cha." The tea produced at Toganoo was called "Hon Cha"—true tea, while the produce of Uji and other subordinate tea places was called "Hi Cha"—local tea. Tea from different places were drunk in comparison with "the true tea." The occasion, in imitation of similar contests held in China in the dynasty of Sung, developed in to extravagant affairs at which time gold, silver and costly fabrics were gambled. The soldiery indulged with an abandon in the company of ladies of pleasure as they carried on the tea contest.

It was Murata Shukō, priest of the Shōmyōji of Nara, that restored the cult from its degenerated state to its former practice. The priest betook himself from Nara to Kyōto, where he took up the study of Zen under the High Priest Ikkyū of the Daitokuji temple. The illustrious master presented Shukō with a piece of writing by the great Engo. The calligraphic memento of the great priest was the object of profound reverence. Before it the worshipper bent himself low and offered tea, of which he himself took only what remained after the offering had been given.

Engo who was the highest priest that the Sung dynasty had produced was the author of "Hekiganroku" which is to the Zen sect what the Bible is to Christianity. It happens that of his handwriting three pieces found their way to this country towards the close of the Ashikaga period. While all these three are preserved in Japan, there is nothing left in China. The first of them is what Ikkyū gave to his disciple Shukō, which is now treasured in the family of Prince Iyesato Tokugawa. The second was preserved in the branch family of Tokugawa at the city of Mito until it was transferred to the family of Baron Sumitomo when it remains. The third piece of writing was taken from the above Daitokuji and later torn into two, one of them representing the first half remained in possession of a wealthy merchant named Sorin Tani, of the city of Sakai, until it was turned over to the family of which Count Naosuke Matsudaira represents, where it still remains. The second half of the writing was taken by Date Masamune, the lord of Sendai, where it was lost in course of time.

The spirit of the tea ceremony is an attainment of Buddhism or a spiritual communion of self with Buddha. One sits before the writing of some high priest and deeply meditate on what is set forth, takeing tea only when one's mind has been set in a proper mood of appreciation. The state of mind thus achieved is variously termed as "union of heaven and man," "identity of god and man," "community of existence and self," "identity of man and Buddha," and many others. It is a state of mind exalted to sanctity, a communion between man and God, not unlike the condition which Christians achieve in moments of devout prayer.

The cult of tea was founded by Murata Shukō and was developed to its heights by Takeno Sho-ō and Senno Rikyū. The latter, the disciple of Priest Kokei, of the Daitokuji of Kyōto, and esteemed as Tea Master after his death, has left his ideas and designs on every point of tea ceremony. In the architecture of tea rooms, selection of tea ware and in the preparation of tea what he did or

taught has become standards for all successive generations to observe. After his time the tea ceremony as it rose in public favor, began to develop into extravagant and prodigal practices, lavish expenditures being made on tea rooms, tea gardens and tea ware, quite contrary to the true spirit of the cult. These developments were exactly what Ikkyū had foreseen and warned against in his book called "Nanbo Roku," which he had set down by dictation. He had predicted that in generations to come the cult would remain in a form anything but what it should truly be.

The spirit of tea ceremony as taught by Rikyū was a combination of peace, reverence, purity, and repose. While the first three named conditions are somewhat in evidence at the present-day ceremonies in which utensils are over-emphasized, the last named condition is seldom observed. Repose which is known by the term "Jyaku" or by the Japanese "Sabi" and "Wabi" corresponds to elegance of the tea terminology. This fundamental attitude of mind is to be attained through the principle of Zen. It is an achievement only possible when one delves deep into in Zen literature and listens to discourses of enlighted minds or as one sits in meditation, face to the wall.

Rikyū the Tea Master set the period of ceremony at two hours, although a longer time might be consumed when benefited by religious discourses. The point is that he considered tea ceremony as a means of attaining enlightenment, tea room, tea garden, tea ware being only a means to the end. To be correct, whoever would perform the ceremony should enter a room for Zen practice and sit in deep meditation, true to the rule of the same faith. But since such procedure would not be possible for ordinary people, he took to the ways and customs of tea drinking through which people might be enabled to achieve an enlightened state of mind and spirit.

The Prajna-Pāramita-Sūtra common to all sects of Buddhism teaches how one should purify the six roots of evil namely, eyes, ears, nose, tongue, body and mind. The cult of tea was devised as

the means for purification of these six roots of evil. First, in order to purify the root evil of eyes the tea room and garden should perforce be clean and immaculate. Within the tea room, one is to purify the internal senses through sight as one looks on the scroll of picture or handwriting hung in the alcove or the flowers arranged in the vase.

It is for the selfsame purpose that the participants, after their cups of tea have been drunk, take some time in contemplation of the utensils in use. Before and after the taking of tea, the participants go out in the garden and spend some time sitting on the benches. For this purpose, the garden, must not be filled with flowery objects but with green trees and moss-covered objects suggestive of deep mountains or woodlands.

Next, the root evil of the ears is purified by the water taken through a conduit. The water runs into the basin from which those who are to take part in the ceremony cleanse their hands and mouths before entering the tea room. Except this trickling of water there is no sound nor noise in the garden. Within the room, one hears no sound but that of the iron kettle, a note which might be taken for a breeze sighing in treetops or seas breaking on far-off shores. Only by the sound of running water and the singing note of the kettle one's ears are purified of evil. Disturbing noises or their jarring effects on the nerves are a condition common to all civilizied countries. The idea of appointing a "noiseless day" is an expression of protest against civilization. Where the ceremony of tea is held one finds contentment in an atmosphere free from all noises.

For purification of the root evil of the nose incense is burned on a charcoal fire. In the ante-chamber where the guests first enter incense is burned before their coming. In the garden plants and flowers of high fragrance are grown. Odors may be conceived of two kinds, the one as of perfumery which stirs and disturbs the mind, and the other as of incense used at the ceremony of tea,

which sobers the mind to all its rectitude.

In summer the incense of old sandalwood or aloes-wood is used, the most costly of incense trees being "Ranjatai." The incense in use in winter time is what is called "Neri Ko"—kneaded incense—which is in the form of thin round sticks. Incense both of trees and in kneaded form had their origins in the joss-sticks burned before the Buddhist altar, the idea always being to impart a deep sense of peace and repose.

That which purifies the root evil of the tongue is tea of some bitter taste. There are five senses of taste namely, sweet, salty, acid, acrid and bitter. The combination of these five flavors is essential to health. Most cases of ill health are due to overabundance of sweets. It is said that the consumption of sugar rises in parallel with civilization. Because civilized people are partial to heavily sweetened foodstuffs, there are proportionately more cases of illness among them. The meal taken at the ceremony is known by the term "kwaiseki," meaning a stone within the bosom fold of clothing. The name originated from the custom of Zen monks who used to place "onjyaku—a warming stone—to keep their bodies warm, because they used to go to bed without eating a meal in the evening. Originated as it was, the dishes served at Kwaiseki meal should be very simple and vegetarian. But since it is hardly possible to force upon ordinary modern people such diet as served to Zen monks, the flavor of fish or fowl or sometimes of meat is added.

But such rich food always produces toxins in our bodies. That which counteracts these toxins is tea—either "Koi Cha", strong tea, or "Usu Cha," weak tea. Tea is a very helpful and potent remedy for the digestive organs. As such it purifies the root evil of the tongue. Priest Eisai told of this in his book "Tea Drinking for Health Promotion." More recently, Dr. Tamotsu Morooka, in his book "Tea Drinking for Health", proved the value of tea from a scientific point of view.

The purification of the root evil of the body aims at attain-

ing enlightenment through satisfaction of the sense of touch. This is done when one feels a refined and subtle pleasure as a cup of tea is held between both hands and tea is taken. When tea utensils are taken in hand for observation, or when different kinds of incense are taken to be burned, or when tea vessel, cup, ladle, or bag is touched, one is alive to a sense of refined pleasure and satisfaction other than experienced by sight only. Thus the ceremony of tea provides the means of purifying the root evil of the body. It must be said that people are apt to speak of the satisfaction of their sense of sight by observation of tea utensils and that of taste by helping themselves to sweets and dishes of Kwaiseki cooking, while they are often neglectful of the purification of the root evil of the body through the satisfaction of their sense of touch.

Lastly, as to the purification of the root evil of the mind. The five senses above explained each have one bearing upon thc root evil of the mind. In European philosophy flesh is regarded as one thing and mind as another. For instance, Ibsen created the theory of the Third Empire in which flesh and mind were in accord. But in Buddhism no distinction is drawn between the two. The five senses eyes, ears, nose, tongue and body all of flesh, and the root evil of the mind which moves in abstraction, are all regarded on the same plane, and we hear references of them all as the six root evils. This is because of the belief that quite apart from the above five senses, even when one neither sees, nor hears, nor smells, nor tastes, nor touches aught, the root evil of the mind is purified if one's mind is fixed upon something.

When the five physical root evils of eyes, ears, nose, tongue and body, or to put it after the fashion of European terminology, the five senses of sight, hearing, smelling, taste, and touch, are purified and all these senses are altogether suspended to function, and the mind is kept without thought, remaining in a state of perfect impersonal beatitude, then one can attain a condition inwh ich God and man are one, and man and Buddha are one. In order to

purify these six root evils one must sit before the Buddha's altar and think in silent meditation. But since such practice is not possible for most people, the ceremony of tea offers the means of the same achievement.

It might be said that Zen and tea cult are only different where the one is for religious and the other for elegant pleasure. The two have so much in common that the one could scarcely be conceived with the other. Such was the ceremony of tea as conceived by Priest Shukō, the founder, and by Priest Rikyū the Tea Master. But the cult in later ages departed from its original spirit, degenerating into an occasion marked by over-emphasis on utensils, just as all religions of the world in the course of time gradually lost sight of the true minds of their founders and degenerated in pharaisaic practices and formalities.

Thus we have seen that since ancient times the great masters of tea have made a special point of receiving the training in Zen under accomplished priests. Shukō studied under Ikkyū, Rikyū under Kokei, Senno Sōtan (grandson of Rikyu and founder of the positive and negative schools of the Sen family) under Priest Seigan of the Daitokuji, Kobori Enshū, who founded the tea school of Enshū and is still highly honored as judge of tea utensils, learned Zen under Priest Shūkoku of the Daitokuji, while Matsudaira Fumai, (a feudal lord, died in 1818 A.D.), the founder of the Fumai school and unsurpassed collector of tea ware, was taught by Zen Priests Daiten of Tokyo and Seisetsu of Kamakura. In fact, there are few masters of tea or collectors of its ware but had good training under Zen priests.

While Buddhism is closely related with the cult of tea, there is no sect of Buddhism more closely affiliated with tea than Zen. The sects of Buddha's religion, which were introduced to this country were six in number, namely, Sanron, Hosso, Kusha, Jyojitsu, Ritsu, Kegon. These sects have either fallen completely in to decay or remain without followers in the country. The Tendai and Shingon,

founded in the Heian period, both remain with numerous followers in the country. Tendai, although with less popular support than Shingon, is held in high esteem as the source of the most profound system of Buddhism. The Zen doctrine was first introduced to the country through Tendai as evidenced by the term Tendai-Zen. Both Tendai and Shingon established themselves as religions for the aristocracy, while Shinshū and Hokke, founded at the beginning of the Kamakura period, had proselytes, among the commonalty, having the largest numbers of followers among the present-day people of the country. It was Zen that was founded to take its place between the religions of the aristocarcy and that of the plebians.

The sect of Zen, as already stated, was transplanted to the country by Priest Eisai, the same sect being known here by the title of Rinzai. The Zen sect brought back from China by Priest Dōgen, the founder of the Eiheiji in the province of Echizen, established itself as Sōtō sect in the country. The temple Tōfukuji, Kyōto, of which Priest Ingen is the founder, represents the Ōbaku sect. There are still other sub-divisions of the Zen sect, but Zen in Japan is represented by the three major schools of Rinzai, Sōtō, and Ōbaku. Of these three schools Rinzai has the closest affiliations with the cult of tea.

Within the Rinzai sect a group known by the name of Daitokuji-ha has most interested itself in tea, because Shukō and Rikyū both belonged to this branch. In the matter of selecting scrolls of calligraphy to be hung in the alcove of a tea room, those by Ingen, Mokuan and Sokuhi of the Ōbaku sect are approvable without question, but it is no reason to think that writings by any priest of the same sect are acceptable for the same purpose. As for the priests of Sōtō sect, it would not be proper to say that their calligraphic works are banned from the tea room, but there has been no instance of honoring this sect in the tea room. On the other hand, the Daitokuji branch of the Rinzai sect is unquestioningly approved. Any of the chief priests of the same temple is good enough to honor

the alcove of a tea room. It is also a rule that when a box for tea ware is to be marked by calligraphy, any priest is regarded as qualified as long as he belongs to the Daitokuji branch.

There are some other reasons for this close affiliation between the Daitokuji of Kyōto and the tea cult. The wooden statue of Rikyū the Tea Master is still kept within the gate structure of the same temple and his grave on the same compounds. There is also on the temple ground a tea arbor called Kohoan which is the work of Kobori Enshū. His garden and grave are also here. Matsudaira Fumai's tomb and tea arbor were also placed here, although the latter was later destroyed by fire. A tea bowl treasured by Matsudaira Fumai and known by the name of "Daimeibutsu Izaemon Ido", now designated as a national treasure, is kept at the above Kohoan. The tea arbor called Shinjuan (pearl arbor), also found on the same compound, stores a collection of tea ware possessed by Tsuda Shokyu, a great tea master who lived in the same age as Rikyū. It is because of these tombs and gardens and tea arbors of famous masters and connoisseurs that the Daitokuji is so closely related with tea. The calligraphic work of Daitō Kokushi, the founder of the temple, is valued by tea devotees as second only to those of Engo or Kido of ancient China.

The Eiheiji, the head temple of the Soto sect, is less closely affiliated with the so-called cult of tea. Nevertheless, at its place for Zen training the ceremony of tea is to this day performed strictly in accordance with the ancient standards. "Eihei Shingi" is the only book of Zen in which the principle of tea is set forth. The spirit and principle of tea ceremony as propounded here are stricter and more exact than those of the Daitokuji branch.

It is a rule to think that the Ōbaku sect of Zen has little affinity with tea. But as a matter of fact the cooking art known by the name of "Fu Cha" is the basis for Kwaiseki cooking, the pattern for all Buddhist culinary arts in practice.

The Nichiren sect, the religion for the plebian classes, is thought

to have little affinity of interest with tea ceremony. It must be noted, however, that in the house preserved in Kyōto to this day as that of Yabuuchi Kenchu, who was a friend of Rikyū and the founder of the Yabuuchi school of tea, there are in the room for worship of Buddha the statue of Priest Eisai, who brought back tea seed from China, and the statue of Rikyū wearing a piece of headgear in which Rikyu's hair is kept. It should also be noted that there was once a time when it was thought that whoever headed the Honganji temple was not qualified for the exalted position until he had received training in tea ceremony in Buddha's room in this house. It is evident that Shinshū which attached so much importance to the Yabuuchi school of tea must have had close affiliations with the cult.

In brief, of all sects and branches of Buddhism Zen has the closest affinity with the cult of tea, because it is a religious faith developed from the transcendental philosophy of the Taoists such as Lao-tsze and Chuang--tsze in China and of the Buddhist philosophy of India taught in China by Dharma who hailed from India. The faith is not necessarily designed to meet the needs of the masses by promising, as most other sects do, worldly fortune or the hopes of rebirth in the Land of Purity. Zen means to inspire a fortitude of mind to enable one to face the life of the temporal world with unflinching courgae, and through the practice of silent meditation to rise above illusions and considerations of life and death until the perfect state of self-effacement is attained. Such being the case, it is a religion intellectual, philosophical and subjective, a religion less adapted for the common people than for the intelligent, educated and upper classes. Therefore, when the soldiery at one time constituted the upper section of the community, Zen was the religion of the upper classes. In the circumstances, the cult of tea, cultivated as a means to the end, was prevalent among the warrior classes and the tea utensils of high prestige were mostly in the possession of these people. In the period of the military government

of Kamakura the religion most common among the warriors was Zen. It happened about this time that over in China the Sung dynasty was overthrown by the rising power of the Mongols. Not a few Chinese Zen priests of high repute found their way to this country, where they were naturalized, some of them later founding the five temples at Kamakura and as many at Kyōto. Zen, soldiery and the Imperial Family were held in very close and intimate relations, and through this relationship the religious faith lent itself to the development of Bushido—the code of the soldier, and Yamato-damashi—the spirit of the Japanese people. Zen thus laid foundations for the great national philosophy of the country.

Now it may be questioned why the people of the country, no longer under the rule of the soldiery, are still attracted by the cult of tea. It is characteristic of the Japanese people that they are none too persistent and they love nature and love the elegance of simplicity in the attitude of mind. It is because of these national traits early developed that they have Shintoism, a religion of special characteristics shared by few others. This national religion has something in common with Zen. The doctrine of Zen and the cult of tea, because of their emphasis on elegance of simplicity, have an appeal to the Japanese mind naturally bent likewise. It is not by mere chance that while Zen fell in decay in its native country, it has continued to flourish here in Japan. It was found attractive because of the features which the Japanese people found so natural and congenial to their minds. The present-day people of the country, wearied of the strenuous pressure of material civilization, not unnaturally yearn for the silence and tranquillity of Oriental philosophy, and wish at times for freedom from the nerve racking condition of modern life. It is a longing aroused in reaction to the breath-taking high speed of the times. For those moved by these thoughts nothing could offer a better zone of safety than the cult of tea in which Zen and its offspring tea cult are all one.

Buddhism and Music

By Seishin Fujii

OWING to the recent growth of music, principally spread by means of radio and recordings, Japanese and Western compositions, which once were enjoyed exclusively by the upper classes, have now been brought within the reach of all classes and are being extensively enjoyed by the general Japanese public. Such being the case, the position of music in this country becomes so important that we cannot discuss many phases of Japanese life, be it concerning the family or the individual, without touching upon the subject.

With music aiding religious education, the importance of fostering this study is being recognized by all religious circles. Especially is this true in Buddhism, where the trend toward music has been distinctly noticed in the past few years. The fact that a new school of music was established in Osaka last year can be cited as a example of such movement.

Buddhist music can be classified into two main parts, ceremonial music performed in the temple and music in which Buddhist ideas are involved. The former is classical music embodying the principles of Buddhist order and faith. Vocal or Shōmyō music is typical of this kind.

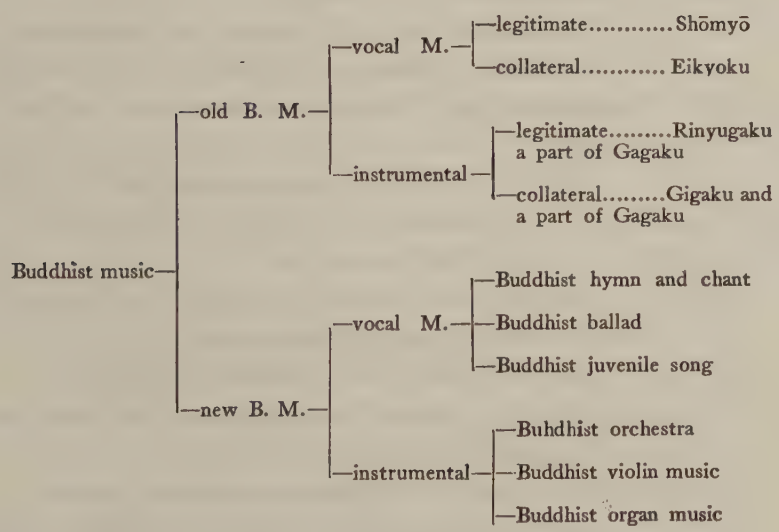
Ceremonial music can again be divided into two parts—namely, legitimate, or the old church music, and collateral, or the new and imported music. Gigaku and Gagaku, which were imported from China during the Nara and Heian epochs, and the Saibara, Rōei and Imayō, about which more will be said later, belong to the category of collateral music.

Shōmyō or vocal music, which belongs to the legitimate music, is like the songs sung in Christian churches. They are sung during religious services in observance of ancient tradition. Doctrines and the faith of sects, words and deeds of the old sages, are poured into its music. Prayer music, Holy Communion hymnals also belong to this category.

Touching upon the subject of " new " Buddhist music, compared with the " old", the so-called Buddhist hymn, chant or " Raisan " and the Buddhist " symphony " are of this type. The music now sung by the young is such music. Comparing this kind of song with Christian and European music, we can safely say that the harmony is the same as those offered by the Ninth Symphony by Beethoven, Ave Maria by Bach and the Messiah by Handel.

Buddhist music can be divided and sub-divided into different categories. Vocal music, for instance, can fall into such categories as practiced by the Buddhist Sunday School, Young Men's Buddhist Association, etc.

I will sum up the above contents in following graph.



The above illustration should make clear the fact that the subject of Buddhist music must be treated and not limited to the hymn or chant.

The Buddhist chant is again divided into two parts. One deals with the larger meaning of Buddhist as contrasted with other which represents only one faith, order or sect of the religion as a whole. Music, no matter which class it falls into, must have that something which endears the singer to the hymn.

Music of this sort follow along two lines : firstly, one is copied after the European composition of major and minor scales, and the other a true Buddhist composition. Most of the chants fall into the former category. The true Buddhist chant, however, has none of the elements of European music nor any content which is Christian.

The present types of music sung in the Buddhist temples fail on some points to aptly harmonize Buddhist melody with European compositions.

Now dealing with the history of Japanese music, we find such development has occurred.

1. The era of primitive music and song—
   from Kamiyo (mythological age) up to the reign of the Emperor Ingyo (the epoch of Sankan)(—to 412 A.D.).
2. The era of imported foreign music (imported of Buddhist music)—
   to the reign of Emperor Shirakawa (781–1072 A.D.).
3. The era of harmonizing of Japanese and foreign music (advance of Buddhist music)
   up to the end of the Heian epoch (1072–1200).
4. The era of establishment of Japanese music—
   up to the Kamakura and Yoshino (1274–1454).
5. The era of development of Japanese music (the epoch in which Buke or Samurai music was the center)
6. The era of completion of Japanese music from Azuchi—
   Momoyama epoch to Yedo epoch (1603–1869).

7. The era of opposition and harmonizing of home and foreign music–the epochs of Meiji, Taishō and Shōwa (1870 to present day).

Collateral music, then, is the music imported during the Heian period from China and consists mainly of Shōmyō or vocal songs which were later changed to Eikyoku music, instrumental music. Shōmyō music in the legitimate class was introduced in Japanese style by Ryōnin Shōnin of Tendai and Kanchō Sōjō of Shingon. These later became popular among all the people and as a result, national music, at present has a close connection with the old Buddhist music.

Much criticism has been directed against the Buddhist chant with critics declaring that it is too gloomy. Such a feeling would greatly disappear if it was harmonized with European music, they declare. But even with the use of European form of composition there is a tendency to go toward the sorrowful and melancholy if the minor scale is used plentifully.

Looking at Japanese music purely from a Japanese standpoint, we find that the characteristics of the Japanese nation. And as a consequence the feeling is deep and profound. I firmly believe that the sorrowful and pathetic mood aptly fits the national traits of the Japanese. Criticism of Japanese music from a purely European standpoint is not apposite because the former is different from the latter's in rhythm and melody.

How does Buddhism look upon music? If we read the Tri Pitaka, we would get a clear picture of musical education in Buddhism. But since most sacred books are difficult to understand, an explanation in a few simple words will suffice here.

Once there was a time when the Hīnayāna Buddhism prohibited music for it was believed that singing would greatly hinder the study of Buddhism. But in the Mahāyāna Buddhism as is practised in Japan among the masses, singing is encouraged because it is believed that music renders purification and harmony to the inner soul.

Music is now being used during a prayer offering to Buddha.

Music is used to timulate religious feeling and elevate the character of the individual.

Music has been introduced to create an atmosphere of harmony and awaken the inner spirits of all human beings.

Changing our subject and looking at the present condition of our musical world, we find that the Japanese have ever produced not one outstanding musical figure. In spite of the existing concept that "music has no boundaries," the production of new national music is based on genuine racialism, in which the ideas and customs of the nation are inter-woven and the characteristics of the people reflected. Accordingly, the question now is; should the present music of Japan, or the future for that matter, be based upon Occidental compositions, or genuine Japanese music, or upon a compromise between the two?

By solving theoretically and practically such problem, we shall be able to know the effective suggestions as to the solution of our subject; by what style should the new Buddhist music be settled?

At present there is a conflict between two existing groups. On one side, the trend is toward the restoration of classical music and the recognition of neo-classicism and on the other hand there is the trend toward Orientalism, as a by-product of European music which is gaining strength.

The latter seems to be winning out in the conflict in the two schools with a widespread movement in the Japanese music following the European style which is gaining force. The new Koto music by Michio Miyagi, the new kinds of Shakuhachi and Shamisen music and similar techniques by various students can be cited.

As to arrangements in the symphony, "Dawn" by Mr. Kunihiko Hashimoto, "Echigo-Jishi" and "Tsuru-Kame" by Mr. Kōsaku Yamada are superior works at present. These compositions may be said to be a true compromise between European and Japanese music.

Mr. Kōsaku Yamada, showed excellent ability in "Tsuru-Kame." In it he not only transferred the Japanese mode to European music, but composed it with, counterpointical technique and set with Shamisen "can to firm" as basis, after ascertaining the fundamental difference between Wohltemperierte of European music and natural scale of Japanese music.

Besides them, there are many works which represent compromise of the types of music. For instance the orchestration of Gagaku by Mr. G. Comlli, Shamisen music with Piano, recitation of poems with orchestra & etc. By new and old musicians, are but a few examples.

It seems that the epoch of compromise of both music in Heian days has appeared in the Shōwa days under new forms and moreover is more refined now than of those Heian days.

In view of the trend of present day and the success of new technique, I believe that the new Buddhist music should be compromise of both types of music, in which melody of Shōmyō music is harmonized by a form or European music.

Noh Drama
As Seen by a Buddhist

By Kanji F. Nakajima

MOST of the classics of Japanese literature are featured by the influence of Buddhism which, in its triumphal progress from India overflowed, by way of China and the *Chōsên* peninsula, into this Island Empire of sweet loveliness, singled out by nature to lavish her beauties upon.

It is this religion too that has called forth the Noh Drama, in which *dramatis personae* are interpretors of the spiritual priests who deliver their sermons in the language of song and rhythmic dance.

Though there are some hundreds of Noh Dramas, from the Buddhist point of view, they are classified into three ; the first is the drama associated with the miracle of the Godess of Mercy, the second is the one with the faith in the Lotus of the Good Law and the last is the idea of being born in the Pure Land.

It is not Buddha Śākyamuni nor Amitābha the Boundless Light but Bodhisattva Avalokiteśvara the Godess of Mercy that is the common object of worship among the followers of eight schools and seven sects in this country. Therefore the miraculous virtue of the Godess of Mercy is described in various Noh Dramas, among which "*Tamura* (田村)" the Noh Drama of *Sakanoué no Tamura-maro* (坂上田村麿) the Commander-in-chief of an expeditionary force against the barbarians is notable. This drama being associated with the *Kiyo-mizu* (清水) temple, one of the most famous sacred places of that Bodhisattva, says :—

"The *Kiyomizu* temple was founded by *Sakanoué no Tamuramaro* in the second year of *Daidō* (大同, 789).....This Buddhist layman (*Gyōéi Kōji*, 行叡居士) is the Second Advent of Bodhisattva the Godess of Mercy, and the expected supporter of this temple is no other than *Sakanoué no Tamuramaro*.....Blessed is the original vow of the all merciful Avalokiteśvara, with her thousand arms, who, from the Pure Land of Supreme Bliss, has revealed in this vile world of Sahāloka-dhātu to grant us deliverence from all fear!"

Tradition says that once *Tamura-maro* and his wife played to the Godess of Mercy for a natural labour, and as his wife was fortunate in her confinment, in token of their gratitude, he gave up his residence to that Bodhisattva with her thousand arms. The later half of this Noh Drama well displays the characteristic feature of the so-called *Kachi-Shura* (勝修羅) or the Noh Drama of Victory which brings the war of conquering the eastern barbarians to a victorious issue.

As for the *Hokkê-kyō* (法華經, Saddharmapuṇḍarīka-sūtra) or the Scripture of the Lotus of the Good Law, since the foundation of *Téndai Hokkê Shū* (天台法華宗) by *Déngyō Daishi* (傳教大師), it has been the central faith of Japanese Buddhism, and later on developed into the so-called the *Shōdai-jyōbutsu* (唱題成佛) or the Attaining Buddhaship by Means of Chanting the Sacred Title of *Namu-myō-hō-rêngê-kyō* (南無妙法蓮華經) or of "Adoration be to the Scripture of the Lotus of the Good Law (Namaḥ-saddharmapuṇḍrīkāya-sūtrāya)."

In the Noh Drama of "*Ugai*" (鵜飼), lit. the Fishing with Cormorants we see: "The Lotus of the Good Law being wonderfully responsive to all prayers revealed in this vile world to deliver human beings from the path of sin." And in "*Umêgaê*" (梅枝), lit. a Spray of Plum-blossoms: "Among various Buddhist doctrines, the Lotus of the Good Law being the excellent, reveals the original vow of all Buddhas' coming into this world of Sahāloka-dhātu as well as the direct way of attaining Buddhahood." "*Minobu*" (身延), [a sacred place of the *Nichirên Shū* (日蓮宗)] speaking highly of the miracle of the Lotus of the Good Law, expounds its pre-emince:

"Every passage in the *Hokkê-kyō* of Eight Volumes clearly describes the miraculous virtue of it." In "*Gênzai-shichimên*" (現在七面) lit. the Present Seven-faced-(pond): "Within doors of solitude, the tone of chanting this scripture falls on one's ears without intermission, and the full moon of the first principle looks into the window of *Isshin Sangan* (一心三觀) or the three aspects in the one consciousness." The last paragraph of "*Ugai*" is closed with *St. Nichirên*'s faith in the Lotus of the Good Law as a saviour of people: "It is only by means of the virtue of Ekayāna (one vehicle) viz. by the marvellous efficacy of this sūtra that even the wicked declassed in abyss can attain the Buddhahood."

A good instance of inculcating the Pure Land in the western quarter is "*Sanêmori*" (實盛 an old warrior who blackening his white hair went to the front to die a glorious death), which says: "Although the Pure Land in the western quarter is a million billion earths far from here, yet the Land of the Buddha of Boundless Life is here, within our mind too.....Therefore, the Pure Land is not very far from here. Adoration be to the Buddha of Boundless Life.!"

The above mentioned idea of the Pure Land in the Noh Drama of "*Sanêmori*" is closely connected with *Nissōkwan* (日想觀) or the meditation on the setting sun of the Sūtra on Meditation on the Buddha of Boundless Life (the *Kwammuryōjukyō* 觀無量壽經).—

"Buddha then replied; 'You and all beings besides ought to make it their only aim, with concentrated thought, to obtain a perception of the western quarter. You will ask how that perception is to be found. I will explain it now. All beings, if not blind from birth, are uniformly possessed of sight, and they all see the setting sun. You should sit down properly, looking in the western diriction, and prepare your thought for a close meditation on the sun; cause your mind to be firmly fixed on it so as to have an unwavering perception by the exclusive application of your thought, and gaze upon it more particularly when it is about to set and looks like a suspended drum. After you have thus seen the sun, let that image remain

clear and fixed, whether your eyes be shut or open ;—such is the perception of the sun, which is the first meditation.'"

This meditation on the setting sun is an annual Buddhist service performed during the equinotical week at the *Shitēnnōji* (四天王寺) temple in *Ōsaka*. *Yorobōshi* (弱法師), lit. the Weak Bonze was dramatized with the medition at the *Shitennōji* for the background :—

" Well, you should prepare your thought for a close meditation on the sun. It is just time to practise it..... "

Some of the Noh Dramas likening the moon to a Bodhisattva in the Pure Land, speak highly of the virtue of the Buddha of Boundless Life. In *Obasté* (姨捨), lit, the Abandoning of Old Woman are described the Buddha and Bodhisattva in the Pure Land as follows :—

" Among the original vows of all Buddhas, the vow of Buddha Amitāyus excells any of the rest of the Buddhas.....The moon always attending upon the Buddha on His right, shines over all sentient beings, and as he has the highest authority, easily brings them deliverance from the bondage of their sinful lives. For this reason he is called the *Daiséishi* (大勢至) or the Bodhisattva of Greatness."

The meaning of this passage is known by the following chapter of the Sūtra on Meditation on the Buddha of Boundless Life: " Next you should meditate on the Bodhisattva of Greatness, whose bodily signs, height, and size are equal to those of the Godess of Mercy, the circumference of his halo is one hundred and twenty-five yoganas. The rays of his whole body shine over the countries of the ten quarters, they are purple gold in colour, and can be seen by all beings that are in favourable circumstances. If one but sees the ray that issues from a single root of the hair of this Bodhisattva, he will at the same time see the pure and excellent rays of all the innumerable Buddhas of the ten quarters. For this reason this Bodhisattva is named the Boundless Light (Amitābha) ; it is with this light of wisdom that he shines over all beings and causes them to be removed from the *Sanzu* (三塗) or the three paths of existence, and to obtain the highest power. For the same reason this Bodhisattva is called the

Mahāsthāma or the Bodhisattva of Greatness."

In a passage of "*Sêiganji*" (誓願寺), lit. the Temple of Vow, *San-jin* (三心) or the Three Mental States of the Pure Land School are advocated as follows:—"When one repeats the word '*Namu Amida Butsu*' (南無阿彌陀佛) or the 'Adoration be to the Buddha of Boundles Life, (Namo'mitābhāya Buddhāya)' there is no Buddha nor he but the prayer to the Buddha. The bell sounds of *Shi-jyō-shin* (至誠心, the Most Sincere Heart), *Jin-shin* (深心, the Deep Believing Heart) and *Ekō-hotsugan-shin* (回向發願心, the Longing Heart) come into his ears. Blessed is the teaching of the Buddha of Boundless Life! When one repeats the '*Namu Amida Butsu*' at least ten times, depending upon His Vow, he shall be sure of being born in the Pure Land."

Shan-tao Daishi (善導大師), in his *Kamgyō-sho* (觀經疏) or the Commentary on the Meditation Sūtra explains this Three Mental States as the following; "In the first place we have a *most sincere heart*. Now the word 'sincere' means 'full.' And so the Buddha urged all sentient beings in all acts physical and mental, performed by the body, mouth and will, to do them without fail with a heart full of sincerity.....In the secondplace, a *deep heart* is one which believes deeply.....We ought to believe that the Buddha of Boundless Life by His Fortyeight Vows can deliver all sentient beings, and that *if they call upon His sacred name at least ten times, depending upon His Vows, they shall be certain of birth in the Pure Land*,.....In the last, by *longing heart* Buddha Śākyamuni means one which prays for birth into the Pure Land, presenting with a true and deep believing heart, the whole of one's stock of merit, resulting from actions whether worldly or religious performed in the past or present by one's body, mouth or will, and also that merit which results from regarding with satisfaction similar actions performed by other men, whether common mortals or holy beings....."

It is quite natural that *Hōnên Shōnin* (法然上人, 1133–1212) the founder of the Pure Land Buddhism in Japan is closely associated

with Noh Dramas. Thanks to his untiring efforts of propaganda work, the influence of this religion reached not only the Imperial court, but extended as far as the sea-coasts on all four sides of the whole Empire like wild-fire. On the other hand priests in *Nanto* (南都, the southern capital of *Nara*, 奈良) as well as in Hokuréi (北嶺 the northern mountain of *Hiéi* 比叡),—the *Sammon* (山門) temple of which then superintended the ecclesiastical authority,—devised every conceivable means for abolishing the practice of chanting the sacred name of Amitāyus and hindering Hōnén's propaganda. And as it was expected, the newly-risen Order of the Pure Land Buddhism was subjected to undue pressure. As for the founder, he was sentenced to exile. The following is the official document of his condemnation :—

"His Imperial Majesty's Government issues the following Order to the Chief Official of the province of *Tosa* (土佐):—

The offender—*Fujii no Motohiko* (藤井元彦)

The officers in charge : *Kiyowara no Takêtsugu* (清原武次)
of the Imperial Guard Office, together with two subordinates.

Two gate-keepers, with one subordinate to each of them.

The above named officials are dispatched from Headquarters to conduct the criminal *Motohiko* to the province of *Tosa* as specified. Let the provincial Governor take note, and do everything according to the usual mode of procedure. Let the Governors of the provinces through which they pass duly provide them with victuals, ferries and three horses. Follow strictly the instructions of this document as soon as it comes into your hands.

(Signed this) the eighth day of the second month in the second year of *Kên-êi* (建永) (1270).

Nakahara Ason (中原朝臣), the First Secretary of the Supreme Council of State (*Udaishi*, 右大史).

Fujiwara Ason (藤原朝臣), Second Vice-Director of the Supreme Council of State (*Sashōbén*, 左少辨)."

This is the authority and the origin of *Shōnin Nagashi* (上人流) or

the Noh Drama of the Exile of *St. Hōnēn*, in a passage of which we see :—

"This man whose name is *St. Hōnēn* of *Kurodani* (黑谷) is a devotee of *Nembutsu* (念佛, the practice of chanting the sacred name of Amitāyus, by which delivers all sentient beings and leads them into the Pure Land). Now, by the Imperial order of banishing him to the province of *Tosa* (in *Shikoku* Island, 四國), on the very frequent accusations of the *Sammon* temple in the northern mountain of *Hiei*, I am accompanied by him. Having been deprived of his priest's license and degraded to the rank of a layman, he is called by his secular name of *Fujii no Motohiko*,.....And we hurry to the province of *Tosa* abroad a boat from *yodo* (淀), (in *Ōsaka*)."

On his going to the province, the Revered Teacher gave expression to the graceful as well as unremitting faith in the Pure Land as the following :—

"The holiest of men have always had to pass along the common highway. In China, for instance, we have the case of I-hsing (一行) and in our own land of the sun, is the case of *En no Ubasoku* (役の優婆塞, Upāsaka *En*). In fact incarnations of the Enlightened One are quite in the habit of living in houses of exile. Other similar examples are found in the cases of the Chinaman Pai Lo-t'ien (白樂天), and of our own countryman *Sugawara Michizanē* (菅原道眞), the well known Minister of State. Indeed everyone, whether living the life of illusion and passion, or transcending them, and entering into enlightenment, is like one dwelling in a house on fire. The man who has found reality, as well as the man who is still in the coils of the phenomenal, is like one travelling over a flooded road."

In less than a year, however, he found himself in *Kyōto* (京都) by His Majesty's special grace.

Every chapter of his chequered career possesses the romantic sentiment and a good idea of Noh Drama. On the twenty fifth of the first month of the second year of *Kenryaku* (建暦) (1212), Hōnén lay down with his head to the north, and his face turned toward the west,

and recited the following passage :—

Kōmyō Henjō Jippō-Sekai (光明遍照十方世界), *Nembutsu Shujō Sesshu Fusha* (念佛衆生攝取不捨), or "the light of Amitābha illumines all sentient beings throughout the ten quarters, who call upon the sacred name, protects them, and never forsakes them."

With these words on his lips he breathed his last, as one falls asleep, thus realizing his swan song as expressed in the Noh Drama of "*Sanemori*":—

"I hear the tune of the reed-organ far above a cloud,
The Buddha and Bodhisattvas have come to receive me before sunset,
Oh! there I see purple clouds over the roof of my chamber,
Thanks to the Buddha of Boundless Light!"

Namaḥ Śākyamuniya Buddhāya. (Aug. 1938)

Our Contributors

Dr. Junjirô Takakusu, a Counsellor of our society, is an Emeritus Professor of the Tokyo Imperial University and a member of the Imperial Academy.

Dr. Shundô Tachibana, a Standing Committee of our society is the President of the University College of Komazawa.

Mr. Tatsuo Takahashi is a professor of the literary department of the Keiô University.

Rev. Seishin Fujii is a professor of the Women's College of Kyoto and a Counsellor of the Buddhist Musical Society of Japan.

Mr. Kanji F. Nakajima, co-editor of the Young East, is a Fellow of the University College of Komazawa.

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The Young East Publishing Office

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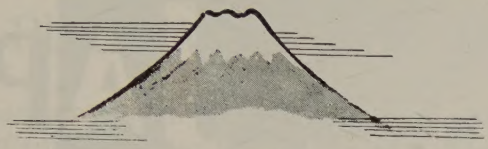

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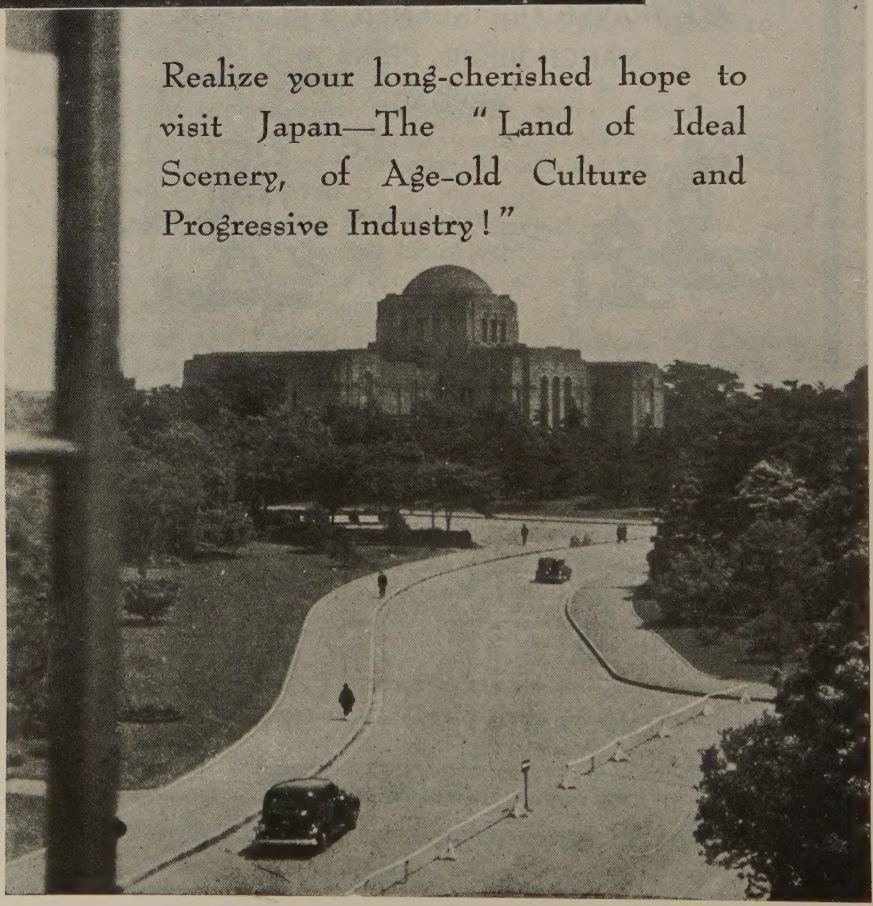

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